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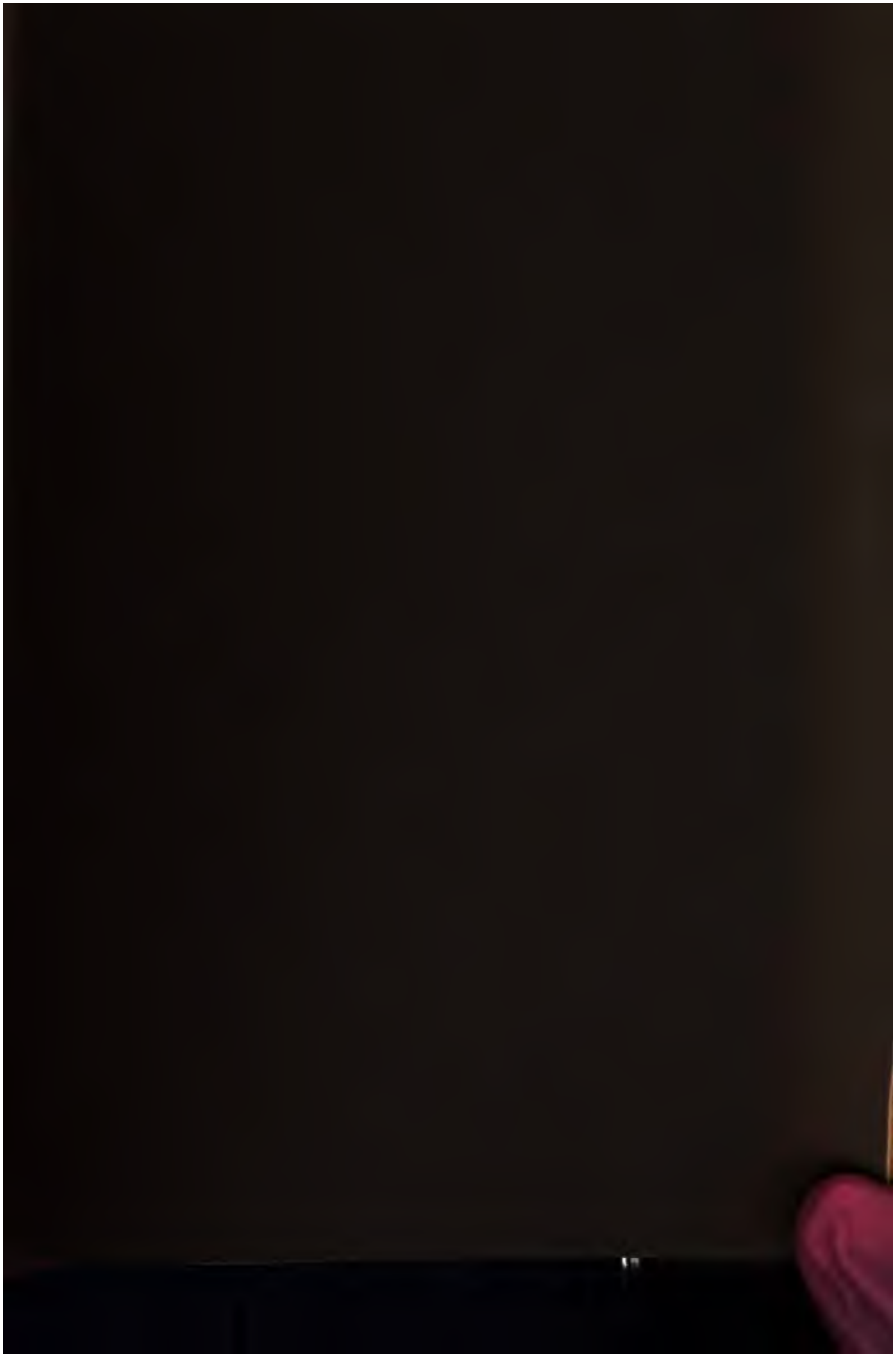
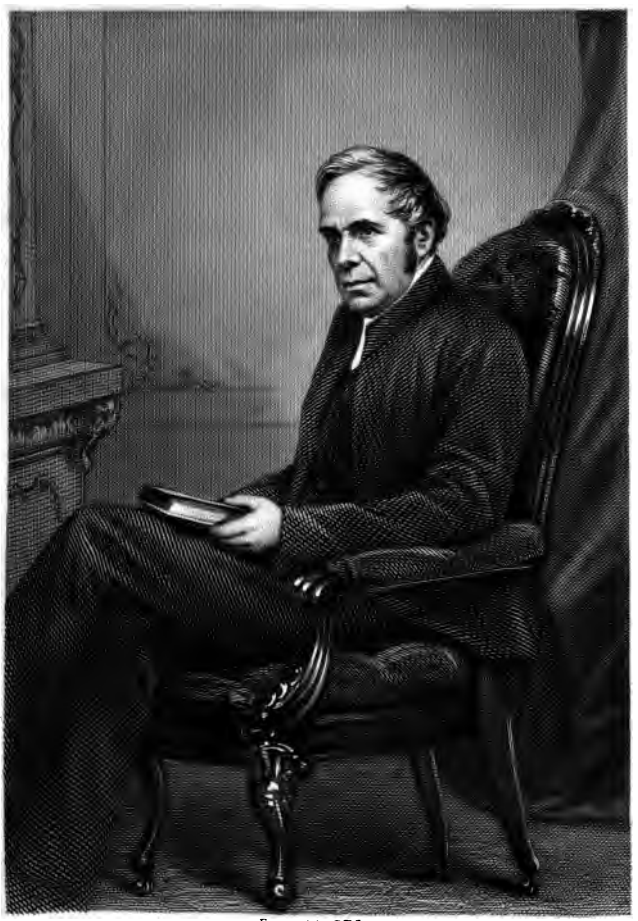
Robert Charleton





Engraved by C.H. Jeens

Robert Charleton

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PREFACE.

THE compilation of a Memorial of one so justly beloved and honoured as the late Robert Charleton has been felt to be a duty of no slight responsibility, although one which it has been a privilege to discharge. An earnest desire has been cherished that, through the help of Him whose guidance and blessing have been sought, the character of the dear departed should be faithfully depicted. This has been attempted, not only in the delineation of its natural features, amiable and estimable as these were, but also when presenting to view the enlarging, ennobling, and sanctifying effects of Divine grace upon a heart renewed in Christ Jesus and filled with His love.

He was truly in very many hearts as "an epistle known and read of all men;" and it is believed that, by these, a somewhat connected sketch of his earnest, dedicated life will be valued. No Memoranda, indeed, nor any MSS. fitted for the purpose of the biographer, were left by the dear deceased, but his valuable letters supply the want to a considerable extent. They

reveal the hidden springs of action, and show whence he derived strength and grace to endure as well as to serve; whilst they also exhibit some of the varied and instructive traits of his heart and mind under different circumstances.

Biographical notices of R. C. having appeared in various periodicals, and two of them having been reprinted in a pamphlet form, for private circulation, there might at first sight seem to be little need for this volume. But the limits of such notices necessarily precluded the insertion of the letters above referred to, as well as of other matter which not a few would desire to retain in a permanent form.

It is with a prayerful hope that, under the Divine blessing, the present narrative may prove a refreshing record of the life and labours of one whose name has been as a household word in many hearts and homes, that it is now offered to the public. May it also be profitable to not a few, as exemplifying the injunction, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

PREFACE TO THE SECOND EDITION.

In preparing for publication a second edition of this Memoir, the hope has been cherished that the insertion of some further extracts from R. C.'s correspondence, and of other material, will add to the value of the Biography.

The letters addressed to his missionary friend, Louis Street, were not included in the first edition, but have been kindly placed at the disposal of the Editor since L. S. returned to Madagascar. From these many portions have been selected, some of which are calculated, we believe, to convey comfort and encouragement; —to those, especially, who are called to similar service for their Lord; whilst with others from the same series, referring to more general subjects, they further evince the watchful desire of the beloved writer to convey instruction from varied circumstances and passing events.

The note, addressed, in his youth, by R. C. to his father, and the ministerial communications, to be found in the Appendix, will help to a fuller acquaintance with the development and maturity of his religious life.

Other additions are interspersed in the volume, and some corrections have been made where needed. We may again express our hope that the Divine blessing will attend the perusal of this Memorial of one to whom we may apply the language of the Apostle, "whose faith follow, considering the end of his conversation—Jesus Christ is the same yesterday, and to-day, and for ever."

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MEMOIR

OF

ROBERT CHARLETON.

CHAPTER I.

Early life and character—Death of his mother—His business training — Trade engagements — Commencement of philanthropic labours—Joins the Total Abstinence movement—Loss of his brothers—Addresses on Total Abstinence—Solitary walks—Leighton's "Commentary"—Accompanies S. Capper to Ireland—Letter on the Temperance movement there—Interest in education—Address at Taunton—Power of close application.

ROBERT CHARLETON was the eldest son of James and Elizabeth Charleton, and was born in the city of Bristol on the 15th of Fourth Month, 1809. Two brothers, to whose early death allusion will hereafter be made, were the only other members of the family. Parental care and training appear to have been watchfully exercised within it; and, in rather an uncommon degree, the influence of his beloved mother would seem to have

been felt by the subject of this Memoir. To her he was tenderly attached, and for her memory he cherished, in after life, a devoted affection and reverence.

Of his early childhood we have few particulars. He was taught in the simple schools then provided for those of tender age, and was afterwards, for a short time, a pupil in the boarding-school of the late Joel Lean, near Bristol. Before, however, his education could have been far advanced, the increasingly delicate health of his dear parents led to their removal from Bristol, and to their subsequent residence, for several years, in the South of France and in Cornwall.

As Robert accompanied his parents, the intended course of his school education was cut short, and he was in consequence deprived of some literary advantages. This was, however, largely compensated for in after years by a diligent use of the talents which had been bestowed on him. Habits of steady application, the cultivation of the powers of observation and memory, and the exercise of an understanding of no common vigour, strengthened and expanded the intellectual faculties; so that these, no less than the affections of the heart, being consecrated to the service of the Great Giver, yielded their full measure of fruit to His praise.

We would desire, however, to bear in mind that none would have deprecated more strongly than himself any approach to eulogy, or more emphatically have ascribed any right occupation and increase of gifts and talents to the grace of his God and Saviour.

But, to return to the days of his boyhood, those of his surviving friends who were his companions at school bear testimony to the remarkable conscientiousness and uprightness of his character thus early in life; and to the apparent freedom from many of the temptations to which others are subject. One of these friends, who was with him at a preparatory school, says:—

"I well recollect being impressed with Robert's remarkable unselfishness. We were nearly of an age, and about equally advanced in our lessons; but no little notion of rivalry which may have existed in my own mind, and which the plan of the school rather tended to foster, could excite in me any *ill-feeling* towards so conscientious and kind-hearted a school-fellow."

By another friend, who was with him at a more advanced school, he is thus described:—

"He was rather short, broad-set, with a *steady, quiet* air, and a cheerful intelligent expression of countenance; particularly free from any and everything having even the appearance of evil; not inclined to play, and not associating freely with other boys."

The following extract from a letter of R. C.'s, written to his son at Weston School, and dated Torquay, Ninth Month 14th, 1871, refers to the period immediately following that of his own school-days in England:—

"To R. A. C.

". . . . *My* twelfth year was a somewhat eventful period of my early life; for during that year I went with my dear parents (on account of my father's poor health) to the South of France, and spent the winter with them at Hières, near

the Mediterranean Sea. It is the most southerly point in France, and, owing to its being sheltered from the north winds by a range of hills, the climate is so mild that orange trees grow to a large size in the open air, and the fruit they produce forms an important source of income to the owners or cultivators of these orange gardens.

"I believe we remained at Hières about five months, during which time I went to a day-school in the town, where I was the only English boy; and being obliged to use the little French I knew, I soon got to speak it pretty fluently—almost as easily as speaking English.

"But though I was favourably situated for learning French, yet in all other respects my advantages were not nearly so great as those which my dear son is now enjoying at the Weston School. . . . ."

We quote the following from the reminiscences of a valued friend who knew him at Congenies at about the same period:—

"All my recollections of him are most pleasant. He was a very simple, honest, and cheerful lad; fond of play but singularly upright and conscientious. There never was any reason to doubt, not only his words, but his *representations* of things; and, though young, we could perceive that the fear of the Lord was at the basis of his actions. He was affectionate and kind to all, so that all loved him. Few of those who remembered him at Congenies are now left; but as long as they lived they remembered him with affection. He was a remarkably good example to his brothers; when in school, keeping most assiduously to his lessons, and doing everything conscientiously. He was then about thirteen, and I fancy I can see him—rather regardless of appearances, and with a degree of honesty and frankness depicted on his

countenance which we all admired. . . . Robert did not care what others thought, provided he was doing what his beloved parents approved, and especially what God approved. . . . . My dear father especially loved him, and often spoke of him in after life with much affection. He seemed thoroughly to enjoy everything; giving, too, an evidence that (although that was a time when less was said to, and less expected to be said by, children on religious subjects than would be the case now) he had early learned the fear of the Lord; and, truly, in *manner*, at Meeting and other religious opportunities, he gave Him reverence. In him we could see the blessing which had rested on the prayerful training of his beloved mother, to whom he was devotedly attached."

Another friend writes, in reference to this time, when also staying at Congenies:—

"I do not recollect any particular incident to record; but I do remember that he was a nice, gentle, intelligent boy, in whom I never saw or heard of any deviation from what we should describe as a good and amiable boy. He and his brothers were the companions of their affectionate parents, and carefully trained and watched over. We spent much time together during my long stay at Congenies."

Whilst much of the amiability and straightforwardness thus described was doubtless traceable to natural disposition and parental influence, we believe that very early in life the regenerating work of Divine grace was also experienced in his heart, the renovating process being apparently of a gradual kind, rather than marked by evidences of a sudden and striking character.

The decease of Elizabeth Charleton occurred in the year 1826, during a sojourn at Penzance, when the

subject of this memoir was seventeen years of age. This event, to which feeling allusion is made in a letter written in 1869, hereafter inserted, probably deepened his religious impressions, and tended to promote his growth in grace. But, to quote the words of a dear friend and relative,—

"Whatever may have been his spiritual character in childhood and youth, it became abundantly evident in the first years of his manhood that his heart had then been given to his God and Saviour."

From the same biographical sketch we quote the following particulars of his secular engagements after leaving school:—

"His business training was that of a land surveyor and agent, in the office of H. F. Cotterell, a Friend at Bath. His ability and energy, steadiness and perseverance, would probably have given him much success in that or any other worldly calling which afforded scope for the full exercise of those qualities; but his Heavenly Father had higher purposes for him than mere worldly success of any kind.

"Not long after leaving Bath he entered upon what was, with a very brief anterior exception, his only business engagement through life—that of a pin manufacturer in the vicinity of his native city, Bristol. There is reason to believe that in taking this step he was as much influenced by the desire to prevent a considerable number of work-people being thrown out of employment as by the prospect of gain to himself."

The following memorandum, given by R. Charleton to his father, affords instructive evidence of the watch-

fulness with which he humbly sought for Divine guidance at this important period:—

"About the beginning of the present year I was favoured with a clear evidence or assurance (communicated to my soul in a very intelligible manner) of the continued extension of the love and mercy of the Almighty towards me. Assurances of this kind have since, through the goodness of God, been often repeated, both mediately and immediately; but these impressions have always been accompanied by a conviction that, in order to secure the continuance of this inestimable favour, I must yield a much more perfect obedience to His will than heretofore has been the case; and that, in order to ascertain what may be His will respecting me, and to obtain ability to perform it, I must yield myself up to the direction of the Holy Spirit. I believe it to be required of me to apply to this Counsellor for spiritual illumination and assistance, not only on what may be termed extraordinary occasions, but also on some of those more *common* or *ordinary* ones where the unaided efforts of the understanding are generally considered to be sufficient guidance. With this belief, I cannot be satisfied to fix what course to pursue after the Yearly Meeting—whether to engage in business at all, when, or where; and however unpleasant to myself this state of uncertainty and indecision may be, yet I cannot tell how to avoid it. This it was that gave to my conversation on the subject that appearance of mystery which I could neither remove nor easily explain."

We may here, as referring chiefly to R. Charleton's early manhood, quote from another friend, who writes of the "strong impression" retained "of his conscientious, exemplary conduct, and peculiar unselfishness, as

well as the power of mind, correct judgment, and business capability evidenced at an early period." The same friend adds:—

"His valuable and loveable qualities were somewhat veiled by shyness and awkwardness of manner, which was only gradually corrected; but his ability as well as moral excellence was even then fully recognised.

"But though the sterling qualities were there, the love of nature, and other tastes which added to the beauty of his matured character, were not then developed. That intense interest in his fellow-creatures which afterwards became the means of such widespread blessing, existed in a somewhat utilitarian form, causing him, as he said, to prefer the prospect of a number of human habitations to the finest scenery. We know that *in after years* his appreciation of natural beauty only increased his power of conferring gratification on others as well as ministering to his own thankful enjoyment. It helped to form the glow in his character so impressed on the remembrance of those who knew him, but so impossible to convey by words to those who knew him not."

We are brought, at this point, to his entrance upon the more active and responsible duties of life, among which we find that those of a philanthropic character early held with him a prominent place. His benevolent care for those in his employ, and for the necessities of others, accompanied by a perception of the unspeakable importance of habits of strict sobriety, induced him to join in the efforts made by the pioneers of "Total Abstinence."

On this subject his convictions were strengthened by

advancing years; and in later life he would often recur with interest to those early days of the Temperance movement when he was first banded with some of its earnest and honoured advocates, such as were Joseph Eaton, Edward and George Thomas, and others.

One of the earliest occasions recorded of his own public advocacy of the cause occurred soon after the loss of his two brothers by shipwreck, off the coast of America. This recent affliction did not prevent him from fulfilling an engagement which he regarded in the light of a duty—an instance of that unshrinking performance of what he deemed to be such which so strikingly characterised him through life. From his address, as reported at length in the *Western Temperance Herald* of December 26th, 1836, we give extracts proving the depth and earnestness of his feelings, and the clearness of his judgment on the subject:—

"Mr. R. Charleton said the circumstances of the severe affliction with which, by Divine dispensation, he had been visited, must be his excuse for not having upon late occasions taken so active a part in the proceedings of the Society; but, at the call of the chairman, he readily came forward to address them. It had always appeared to him that of all kinds of argument the strongest was the practical. Of the truth and Divine authenticity of the Holy Scriptures there are several kinds of evidence. There is the historical evidence, and the evidence of miracles; but most persons agree that their Christian principle and Divine origin are most strongly attested by the practical argument. When facts are furnished and fruits brought forward, the argument cannot

be disputed. In support of Total Abstinence there are also a variety of arguments. There is the argument of personal safety, physical health, Christian principle; but the strongest of all is the practical argument. If anyone should ask the question, How does it work in Bristol? he would refer them to the 200 drunkards reclaimed; to the diminution in the consumption of stimulating and intoxicating drink; to the many victims of drunkenness, tottering on the brink of the grave, who have been plucked as brands from the burning; to the many homes rendered miserable and desolate by want, deprivation, and riot—now converted to homes of comfort, peace, concord, and love. Amongst the company then present he was pleased to recognise many labouring men and their wives, to whom the return of this season had hitherto only brought the same sorrow, the same misery, the same desolation; but now he was pleased to see them with the smile of contentment on their brows."

After referring to the greatly diminished use of alcohol in Bristol, he asked,—

"Was it not a delightful fact to find that the consumption of the whole kingdom had declined one tenth part? He knew of no fact that was more gratifying than the one to which he had just alluded. But there were some persons who would be ready to exclaim, 'Aye, this may be all very true; but are not you making more haste than good speed?' Suppose this to be so—supposing that they effected no further good than had already been achieved—they would be sufficiently recompensed by this one fact for all the exertions they had made."

Portions of an address delivered at Exeter, two years subsequently, may be inserted here to show the statis-

tical method of dealing with this question which he often adopted, whilst never neglecting to enforce its moral and religious aspects:—

"After noticing the enormous national loss sustained, directly and indirectly, through the practice of drinking intoxicating liquors, he stated that a more definite idea of the actual extent of this loss might be given by a few calculations in the way of illustration, than by a bare statement of figures however large; and proceeded to make a comparison between the amount of money thus expended and that required for some of the great national undertakings and works of art of the present day. He stated that the Suspension Bridge, now in progress at Clifton, near Bristol, would cost about £50,000; but the amount expended and lost throughout this nation in intoxicating drinks, *in one single day*, would be sufficient to *build five or six such bridges*. The Great Western Railway was a work of great national utility and importance; but were the entire population of this country to abstain from strong drinks for two weeks, an amount of money would be saved more than sufficient to make a railway from Bristol to London, including the requisite supply of engines, carriages, and all the other apparatus for carrying on the most extensive traffic. After giving some further illustrations of this description, he proceeded to notice the prodigious destruction of grain caused by the manufacture of intoxicating liquors. It had been estimated that the barley consumed annually in malting and distillation in this country was equal to the produce of two millions of acres: this was equivalent to a tract of land of 120 miles in length, and about 24 miles in breadth. It would reach from Bristol to London, and include the whole of Middlesex and Berkshire, and a great part of several other counties.

He called on the audience to imagine one vast field of these dimensions covered with a rich harvest of grain, and then to suppose the whole of this to be set on fire; . . . . such a calamity as this, dreadful as it would be, would still be light indeed when compared with that which is annually inflicted on this country through the manufacture of intoxicating liquors; for, in the former case, it would be simply the destruction of so much wholesome and nutritious food; whilst, in the latter, it is the conversion of that food into a noxious poison, which is filling our land with poverty, disease, and crime, and sending our fellow-countrymen by thousands to the drunkard's grave and the place of the lost."

He next proceeded to show, that, for this gigantic evil, the only adequate remedy was entire abstinence, since every measure of a palliative character had signally failed:—

"He believed that in Bristol alone no fewer than three hundred individuals had been reclaimed from a state of the most confirmed and apparently hopeless degradation, and had become respectable and useful members of society, and many of them had joined Christian churches."

In order to promote these delightful results, the speaker concluded by calling on the audience to come forward and espouse the cause of the Temperance Society:—

"It is easy for us," said he, "to TELL the drunkard that he must abstain; but if we wish it to be believed that we are sincere in the professions we make of concern for his salvation, let us come forward and give proof of the reality of

that concern by submitting to the required sacrifice ourselves, in order that we may thereby be exhibiting an example such as he may safely follow, and under the shelter of which he may find protection and safety."

In the same year, at a tea meeting held in the Lancasterian Schoolroom, Kingswood, we find in his address a careful calculation of the annual cost in that locality of alcoholic beverages, including the loss through waste of labour and of productive industry, and through crime resulting from intemperance, giving a total of £26,358 in a population of 6,000. He adds:—

"It is calculated that this sum would be sufficient:—First, To pay the rent of all the inhabited houses in the district. Second, To provide the important article of fuel through the winter months to all the families there. Third, To maintain in a state of decency and comfort all the poor. Fourth, To pay for the education of all the children. Fifth, To provide for the support of the ministers of religion of all denominations, and for the maintenance of all the places for public worship; and, after all these heavy and important items of expense were provided for, there would still be left a large surplus balance, which might be set apart as a reserve fund to meet any unforeseen contingency: such as a bad harvest, a failure of the potato crop, a season of sickness, a general scarcity of employment, or any other similar calamity, which, in the providence of God, might be permitted to visit us."

To his practice of total abstinence, Robert Charleton made public reference on an important occasion at Bristol, in the year 1840, attributing to it his rapid

recovery when reduced to a state of great weakness by a severe attack of typhus fever in the previous autumn.

He set his seal to this testimony after a lapse of more than thirty years, in his "Temperance Experiences," in the following words :—

"My own experience has been, and is, such as to confirm me in the views which I have long held with regard to the physical benefit, whether in health or sickness, of abstinence from all intoxicating liquors."

This was rendered the more emphatic by the fact, to which he not unfrequently referred, of his own naturally somewhat delicate constitution.

It has been necessary, thus early, to bring rather prominently into view the portion of his philanthropic labours bearing on Total Abstinence. Should any of the readers of this volume deem the references we may still have to make to this subject, and those relating to Peace, to be rather too frequent, we have only to plead that any memoir of *Robert Charleton* which should cast into the shade that important part of his life's work which was connected with these movements, must necessarily be incomplete.

In the words of the beloved relative whom we have before quoted,

"It cannot be doubted that while he was, in ways such as these, 'watering others,' he was also 'watered himself.' And there was another way in which the providence of God

so ordered it as that his worldly business should become subservient to his own spiritual good. His place of business and his home were a few miles apart; and, in his evening returns to the latter, he often chose a more circuitous and less frequented path than the direct road—one which led him through pleasant fields and over wooded hills. Much of the time occupied by these solitary walks was employed in communion with God and with his own heart; while, in the winter months, they further served to call forth his interest in the only branch of natural science to which he ever gave much time or thought—that of astronomy."

It appears that about this period of his life, or rather earlier, Archbishop Leighton's "Commentary on the First Epistle of Peter" came into his hands. It will be well remembered, and not *only* by those most intimately acquainted with him, how often in later life and with what fervour he would read from its pages portions which had evidently long been precious to him, as setting forth with peculiar force his favourite theme—the marvellous love of his God and Saviour, and the all-sufficiency of Christ for even the weakest believer in Him.*

Not only may it be said that "from a child Robert

* One of the portions which he very frequently quoted, or read to his friends, is the following, on 1 Peter v. 7, "Casting all your care on Him, for He careth for you."

". . . . Doth thine own weakness discourage thee? Hath He not engaged for that too? So lay over that care upon Him. Hath He not spoken of strengthening the weak hands and feeble knees, and said the lame shall leap as an hart? And though there is in thyself nothing but unrighteousness and weakness, yet

Charleton had known the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus," but that he had reverently and diligently read and studied them. Yet the work above alluded to, and others of the Puritan and Evangelical writers of the seventeenth and eighteenth centuries, had probably a large share, under the enlightening influence of the Holy Spirit, in deepening and enlarging his views of revealed truth, though he did not the less delight "in some of those memorials of cotemporary members and ministers of his own community which from time to time came under his notice."

An evidence of the vitality and earnestness of his religious experience at this period (about the thirtieth year of his age) is afforded by his allusion in later life, when he had entered on the public ministry of the Gospel, to the fact that had his views on the right authority for, and call to this service been, twenty years earlier, what they afterwards became, he should probably then have yielded to the gentle intimations of his Lord's will.

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there is in Him for thee righteousness and strength,—*righteousness* to express the abundance of righteousness.

"When thou art ready to faint, a look to Him will revive thee; a believing look draws in of His strength to thy soul and renews it. And know, the more tender and weak thou art, the more tender He is over thee, and the more strong will He be in thee. He feeds His flock like a shepherd, and the weakest He is the most careful of; they are carried in His arms and His bosom, and it is easy for the feeblest to go so."

We cannot doubt, however, but that he was well prepared to lend his feeling sympathy, as well as efficient aid, to his valued friend Samuel Capper, when, in the year 1842, he accompanied him on a religious engagement in Ireland. No letters of R. C.'s of this date have been preserved, describing the Gospel labours of S. Capper, some particulars of which are given in the published journal of the latter. But it seems fitting to introduce the following remarks upon the benefits evidently resulting from the great influence exerted in favour of Total Abstinence by its leader in that country, Theobald Mathew. An additional interest attaches to them in connection with the apparent origin of this movement in Ireland, as thus described by R. C.:—

"One instance of the effect of his (S. Capper's) example and influence, in aid of our cause, may be here recorded. It was, we understand, through his labours that our friend William Martin, of Cork, joined the Abstinence cause, whose appeals to Theobald Mathew, usually termed 'Father Mathew,' induced him to connect himself with this movement for the benefit of his own degraded countrymen."

The remarks referred to are addressed to the Editor of the *Western Temperance Herald*:—

"The tour I am now making through the South of Ireland having given me ample opportunities for witnessing the effects of the Temperance Reformation, it may perhaps be interesting to your readers to hear a few of the observations I have made. The Reformation, though very conspicuous everywhere, is perhaps more nearly universal in the counties

of Kerry and Limerick than in any other district we have yet passed through. One of the most striking results of the change is the improved aspect of the habitations of the poor. We visited many dwellings of this class in the most inferior portions of the City of Limerick, and, instead of the squalid wretchedness which formerly prevailed, we found scarcely a single cabin destitute of a clean and comfortable bed; and many of them are supplied, not only with the requisite articles of furniture, but with a particularly good stock of earthenware. . . .

"The children look healthy and clean, and are in general very fairly clad; few of them exhibiting that extremely ragged appearance formerly so general among this class. . . . There is every reason to hope that this reformation will be lasting. . . . . If there be any single cause which more than another appears likely to endanger the stability of this great work, it will be found in the apathy and indifference displayed by the middle and more influential classes; who, for the most part, appear to look on the Temperance cause as an affair in which they have no concern, and for the success or failure of which they are in no degree responsible. This state of things is much to be deplored; and we have felt it right to embrace all opportunities for bringing this matter under the serious notice of the class alluded to. It is, indeed, matter for astonishment that, notwithstanding the want of co-operation of the upper classes, the Reformation should be so nearly complete as is now the case. At Limerick, with a population of 80,000 inhabitants, *all* the breweries have been closed excepting one small one, which is more than sufficient to supply the wants of the city and surrounding districts."

Alluding to one large distillery which had been closed there, he writes:—

"It was with mingled emotions that we gazed on the vast size of the caldrons and stills, and all the rest of the gigantic apparatus of death, which had long been pouring forth its torrents of liquid poison, but was now silently going into decay."

Robert Charleton had for a considerable time taken a warm interest in the cause of education; giving liberally not only his money, but his time and attention towards the maintenance of several schools. This subject, to which we shall again have occasion to refer, continued to engage his active co-operation and support to the close of life. The First-day School movement, in particular, ever enlisted his hearty sympathy; and he was for a number of years Superintendent of that held on the Friends' Meeting-house premises, in Bristol.

His persuasion of the benefits of Total Abstinence, joined with this warm interest for the young, led him greatly to desire that they should partake of its advantages. At the Annual Conference of Temperance delegates, held at Taunton in 1845, we find him observing, in reference to this point, that the great improvement in the intellectual and religious advancement of those who joined the Temperance Society was matter of great congratulation; and after describing the change in individuals and their families effected through the instrumentality of Total Abstinence, he thus refers to the cavils of opponents:—

"Did they know this their voices would be silent; they would not attack a system which had saved humanity from

many of its curses, and pointed many a soul to heaven. Teetotalism was fitted for all classes, and could be followed in any country."

Before sitting down, he again alluded to the influence of the Society on the rising generation, and said, "That he knew nothing more calculated, under the Divine blessing, to promote the welfare of the young."

To illustrate his close application to any subject which he felt to be of special importance, as bearing upon the welfare of others, we may instance his having on one occasion, when staying by the seaside, devoted the greater portion of his time to the careful calculation of the statistics and life tables of different benefit and insurance offices; and, at another time, as also described by himself in after-life, to the study of "Blue Books" in connection with a philanthropic object.

Thus in youth, and in the early prime of life, had the beloved subject of this memoir entered upon a course of active usefulness, and of blessing to others; having chosen the Lord for his portion, and being strengthened by His grace to show plainly whose he was, and whom he desired to serve.

CHAPTER II.

Death of his Father—His Marriage Engagement—Accompanies S. Capper in his Tent-Meetings in Oxfordshire, &c.—Extracts from Letters to his Wife previous to their Marriage—Decease of her Mother.

In 1847 the decease of James Charleton took place at his residence, on Ashley Hill, Bristol. He had again been married in 1835, about ten years after the death of Robert's beloved mother, to Elizabeth, daughter of Thomas and Sarah Fox, of Wellington, Somerset, and the union may be described as having been fraught with blessing. R. C. continued to reside with his widowed stepmother* until his own marriage at the end of the year 1849.

Hitherto his social life had been somewhat retired, being mostly confined to the circle of a few intimate friends. Whilst the elements existed of so much that was fitted to render him truly *loveable*, as well as estimable and interesting, he was chiefly known and

* This dear Friend died in 1867. A minute of Bristol Monthly Meeting concerning her will be found in the Appendix (D) to the "Minutes and Proceedings of the Yearly Meeting of Friends," for 1868.

valued for his Christian and benevolent character in public. On one occasion, however, of a more private character, his inflexible integrity of purpose had won for him the high regard of some of his friends and connections.

There needed but the endearing influence of the marriage tie and domestic life to bring out all that was tender and affectionate in his nature, and at the same time to manifest more fully all that was disinterested, genial, and noble. That these results were abundantly realised many can testify, besides his nearest connections. His social capabilities expanded, and the kindliness of his heart was strikingly developed in cordial hospitality, in loving sympathy, in tender consideration for others, and also in an ever-increasing beneficence.

In the summer of 1848 he became acquainted with Catherine Brewster, the eldest daughter of Thomas Fox (brother of his step-mother), then residing in the neighbourhood of Ipswich; and their union took place towards the close of the following year.

From the letters addressed to her previously we have been permitted to insert some extracts illustrative of his heart and mind at this period.

In some of these letters his low estimate of his own religious attainments is very apparent. Thus, under date of Fourth Month 4th, 1849, he writes:—

"I have often felt uneasy in observing that my friends have formed a much higher estimate of me than the reality will justify. Their good opinion may possibly arise from the

circumstance of my having been engaged in works of apparent usefulness. But they cannot penetrate below the surface, and see the large admixture of vanity and self-seeking by which these things have been defiled. The truth is that, although, through Divine mercy, I have been favoured to see the one thing needful and to *desire* its attainment, yet, through unwatchfulness, my religious course (if so it can be called) has been sorrowfully marked by unsteadiness and vacillation, and my attainments in religion have been miserably small; so that in the retrospect I find no language so appropriate as the penitent exclamation, 'GOD be merciful to me a sinner!' I know, indeed, that it is only by coming as a helpless sinner to the cross of the Redeemer, that I can indulge the faintest hope of being savingly interested in forgiving mercy. . . . But whilst I deeply deplore that I should have hitherto lived *so nearly* in vain, yet I humbly trust that, 'forgetting the things which are behind,' I may be favoured, with the Divine assistance, more steadily to reach forth to those which are before."

The following exhibits views on the subject of the style of living which were consistently carried out in his married life:—

"*Fourth Month* 17.

"I entirely concur in thy view that the division of society into different classes is a providential arrangement; and that whilst the comforts and accommodations enjoyed by each respectively should be, to a considerable extent, proportioned to their means, it is also important to guard against luxury, extravagance, and display, as among the worst foes to health, mental serenity, and domestic happiness. The views inculcated by our Society with regard to 'Simplicity and Moderation' are precisely those which I should be led to

act on, from a conviction of their tendency to promote real happiness, irrespectively of the question of moral or religious obligation."

It will be seen that the letters which follow describe a series of meetings held by Samuel Capper in Oxfordshire, including some in the University city itself, R. Charleton being again S. C.'s companion and helper :—

"*Oxford, Sixth Month* 9, 1849.

"I yesterday expressed my intention of writing thee to-day, with some particulars about our proceedings in this city. The first meeting was held last evening under the tent, in a field in an adjoining suburb, called St. Clement's. It was very well attended, and mostly, if not entirely, by persons who were wholly unacquainted with the principles of Friends, notwithstanding which it was held with great quietness and solemnity. After a short time of silence, S. Capper arose and spoke for nearly an hour, dwelling, as he usually does, on the spiritual nature of true worship; the worthlessness of mere forms and ceremonies; the folly of trusting to *them*, or to a merely speculative knowledge of religion, instead of the renovating power of the Holy Spirit. He enlarged on the great love of God in sending His Son into the world to die for us; but impressed the truth that in order to become partakers of this salvation we must be willing to be saved *from* our sins, and not *in* our sins. He referred at length to our Saviour's gracious invitation—'Come unto me,' &c., and appealed to those present whether they did not at times painfully feel the burden of sin, inviting them to take the Saviour's yoke upon them, that they might find rest for their souls. Before concluding his address, he made some very decided observations (though in a spirit of Christian charity),

which appeared to be well received. After a few minutes spent in remarkably profound silence, S. C. was engaged in very solemn prayer; after which the meeting closed, under a very prevailing feeling of solemnity, satisfaction, and thankfulness.

"This was a most encouraging commencement of S. Capper's labours, and I hope he may be favoured with similar help through the rest of his engagement. Two meetings are fixed for to-morrow. We have a good deal of trouble in procuring suitable places for erecting the tent in the localities that S. Capper most wishes to visit. . . .

"I was never at Oxford before, excepting once passing through it at night. It is a splendid old city. The churches, colleges, and halls with which it is filled are very magnificent, and some of them of a most venerable appearance. Nearly opposite our lodgings stands the 'Martyr Memorial,' which is a most richly sculptured monument to commemorate the martyrdom of Cranmer, Ridley, and Latimer, who were burnt near the spot nearly three centuries ago. It is a truly affecting thought that some of the worst errors of Popery, in opposing which those noble men willingly laid down their lives, are now being assiduously revived (though under a somewhat specious disguise) in the very scene of their sufferings."

"*First-day Morning, Sixth Month* 10.

"The meeting held in the tent this morning was well attended, not only by the poor, but by numbers of the more educated classes, and among the rest the late Mayor of Oxford. The attendance of this class of persons was promoted by the *situation* of the tent, which was now fixed at St. Giles's, one of the most genteel parts of the city. S. Capper's address was more than commonly impressive.

He dwelt, as usual, on the spiritual nature of the Gospel dispensation, and especially on the solemn character of Divine worship; and afterwards enlarged in a beautiful manner on the amazing love of God displayed in the sufferings and death of the Lord Jesus Christ. He remarked that this great sacrifice was a sublime spectacle, when viewed as offered for our guilty race *in the aggregate;* but that it was still more touching to contemplate it in its bearing on ourselves *individually;* and in the midst of our unworthiness, and misery, and guilt, to be able to say, 'All this display of love was for *me*—to atone for *my* sins, to procure for *me* all the blessings of eternal redemption,' &c. He thought there might be some present whose minds had formerly been awakened to a sense of these things, and who had even made some straight steps to their feet, but who, through unfaithfulness and unwillingness to bear the cross, had fallen from that to which they had attained; and the Beloved of souls had seen fit to veil His face from them, and permit them to walk on in darkness. Such were earnestly and affectionately invited to return to Him from whom they had wandered. This portion of S. Capper's address was solemnly impressive, and the silence and attention which prevailed throughout the entire opportunity were very remarkable. . . . On Second-day the tent was removed to a very different district—the lowest and poorest in the city—where a large meeting was held in it in the evening; and although, from the character of the population, we were told we might anticipate a disturbance, yet everything passed off in the most quiet and satisfactory manner. S. C.'s address was strikingly adapted to the character of the audience. Instead of the controversial matter referred to the preceding evening, he now dwelt on the *great leading doctrines* of religion, and those practical views of Christianity which, to a company of such ignorant

persons as the meeting was principally composed of, were precisely what we should have wished to hear declared.

"Since the last meeting of the series held at Oxford, meetings have been held on each successive day at Kingston Bagpuze, Ensham, Woodstock, and Bicester. All these meetings were largely attended, and it has been striking to observe the solemnity and seriousness of deportment almost uniformly evinced by the different congregations, even during the time spent in silence. S. Capper has been largely engaged in all of them, and very much to the satisfaction of the audiences he has addressed. His remarks have related chiefly to the great topics on which he usually dwells; but his communication last night, at the meeting at Bicester, was *very* impressive. I may observe that the weather, which up to yesterday had been fine and dry, then became suddenly wet, with thunder and lightning, which, of course, had the effect of diminishing the number present. The grass being very wet, and the rain continuing to fall most of the evening, it may be presumed that those who came to the meeting in spite of these discouragements were *really* interested in the subject of it. S. C.'s address contained much of affectionate expostulation and encouragement to those who felt themselves 'weary and heavy laden' with the burden of sin. He said that all such—whatever might be their circumstances in life; whatever the nature of their afflictions; whatever the depth of their guilt; were invited to come to Christ to obtain rest for their souls. If there were any present who might consider their situation to be such as to make it *impossible* to take the Redeemer's yoke upon them, he thought he might refer such, for their encouragement, to his own personal experience. He remarked that in his course through life he had had to partake largely of trials, afflictions, losses, and perplexities; and that in speaking to others of the benefit of submission to the

Divine appointment in these particulars, he was speaking of that of which he himself had had no small experience. These remarks were felt to be solemnly impressive. The Independent minister afterwards expressed the thankfulness he felt in having attended the meeting, and his willingness to do everything in his power to promote S. C.'s future plans. The Baptist minister at Woodstock, who attended the previous evening, was also particularly kind and attentive. Indeed, the kind attentions and assistance which we have received from all classes have been very gratifying and encouraging. S. C. has been throughout wonderfully helped, and I have felt it quite a privilege to be in any way engaged in this undertaking. I believe this has also been the feeling of *all* the other friends who have taken a part in the work.

"Having an hour to spare while at Woodstock, some of our party took the opportunity of walking in Blenheim Park, which adjoins the town. It is a very splendid seat, equal, probably, to *most* of the *royal* palaces, either here or on the Continent. The park contains 2,700 acres, including a magnificent sheet of water measuring 260 acres. The pleasure we felt in surveying all this grandeur was, however, lessened by the recollection of its being a military trophy, presented to the first Duke of Malborough as a reward for his victories over the French."

We here resume extracts from the letters of a more private nature:—

"*Ninth Month* 17, 1849.

"I have also been thinking that it will be wise for us to live together in the frequent recollection of the precarious tenure by which we hold possession of all the ingredients of earthly happiness, even the choicest treasures of the affections and the heart; that we may thus be led more earnestly to

seek the *imperishable* Treasure. There is a remarkable text in the Bible, in which the believer is represented as 'stirring up himself to take hold on God.' I wish that we may be thus favoured, not only to 'stir up' ourselves, but to stimulate each other to that realising grasp—to that earnest, yet reverent '*taking hold*' of the great things of religion—which will not only give a higher tone and a purer character to the happiness we may hope to derive from each other's society whilst here on earth, but which will also enable us to look forward with calmness to the period when 'it shall please God to separate us.'"

"*Bristol, Ninth Month* 18, 1849.

"If we reflect on the subject, we shall see that the happiness of a married pair depends far less on any *great* or *special* efforts by either party to promote the comfort of the other, than on the spirit of affection which may be thrown into the perpetually recurring series of *trifling* incidents, of which the daily intercourse of ordinary life mainly consists. If the affection between husband and wife be of the right kind, it will naturally and *necessarily* find expression in those *little* acts of tenderness, in those minute offices of kind feeling, for which continual opportunities are afforded; and which appear to me to be far more effectual in keeping alive and strengthening the feeling of mutual love, than even studied or laborious efforts directed to this object. . . ."

"*Ninth Month* 25, 1849.

"If, however, instead of being *satisfied* with this dulness and religious insensibility, we feel it to be a burden and a sorrow; if it excites in our minds a feeling like that which prompted the petition, 'My soul cleaveth to the dust; quicken Thou me according to thy word,' we may accept even

this as a gracious evidence that we are not forsaken, and may take comfort in the remembrance that 'we have not an High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.' "

" *Tenth Month* 20, 1849.

" . . . . We are not so romantic as to expect to derive from this union a *kind* of pleasure which it is not calculated to give; or to look for a continued glow of ecstasy or pleasurable excitement; for this would be inconsistent with the very constitution of the mind. But we *do* expect, and we are *justified* in expecting, that calm feeling of habitual satisfaction in the enjoyment of each other's society and affection, which He who created the mind, and regulates its feelings, designed to be the means of imparting the highest and purest pleasure which this earth can afford. Yet in order to derive from this union the full measure of happiness which it is calculated to give, there must be an habitual reference to the Divine will, and dependence on the Divine blessing. In other words, we must acknowledge God in all our ways, and He will direct our paths. If this be our experience, we shall not only feel that we are united together by the tenderest and closest of all earthly bonds, but that the tie that binds us is one that will *never* be broken. The external link must, indeed, be severed; but the spiritual bond will survive and flourish through all eternity. I almost doubt the propriety of writing in this way, because I feel that my attainments and experience in religion are so very small as really not to justify much religious expression; and yet I feel that the consciousness of our own deficiencies and shortcomings should produce humiliation and contrition, but not *despondency*. It should stimulate us to greater diligence in applying ourselves to the great duties of watchfulness and prayer."

"*Bristol, Seventh-day Evening.*

". . . . I think I omitted to mention the decease of Anna Fry, the eldest sister of Caroline Doyle. The interment took place at Lawrence Weston, on Sixth-day, and was attended, I believe, by Samuel Capper and my cousin, Dr. Ash. I did not go there, but attended our usual meeting in Bristol, where we were favoured with a remarkably instructive address from Hannah C. Backhouse, on the value of habitual trust in God. She quoted the text, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee,' and remarked beautifully on the effect of this 'trust' in sustaining the mind under the trials and perplexities of life."

"*Eleventh Month* 30, 1849.

". . . . Thou wilt remember my having mentioned that William Tanner is engaged in paying family visits through this Quarterly Meeting. He is now engaged in Bristol, and sat with mother and myself on Fourth-day evening, after taking tea with us. I consider the opportunity to have been a very favoured one. He addressed us in a very instructive manner, and was afterwards engaged in solemn supplication. He returned thanks for the remembrance of the Lord's merciful dealings towards my dear father, and for the precious assurance that He had taken him to Himself. He then petitioned very sweetly on behalf of mother, nor were thou and I omitted. He very feelingly asked for a blessing on our union—that we might not only enter into covenant with each other, but unitedly enter into solemn covenant with our Heavenly Father; that we might not only derive from our union all the increase of comfort and happiness which it is calculated to yield, but that we might give proof of our gratitude to Him by a willingness to comply with the Divine

requirings respecting us, and to occupy whatever place in His Church and family He may see meet to allot to us. I think the opportunity must have been somewhat similar to Caroline Parkins' with you. Although I feel myself very unworthy of these tokens of the Divine regard, yet such favours are greatly to be prized, and their value seems to increase in proportion as the time approaches for the realisation of the prospect before us. . . ."

The tenderness and strength combined in the subject of this memoir were strikingly shown under afflictions, from bereavement and illness, attending the family with whom he was soon to be more closely connected. As he watched with them by the dying bed of a beloved mother, and sympathised with them in other circumstances of trial, his Christian character shone forth in a degree which produced an abiding impression, deepened only by the experience of succeeding years.

CHAPTER III.

His Marriage—Attention to Schools—The Peace cause—Accompanies S. Capper in Wiltshire—John Forster—Peace Congress at Frankfort—Letters from Bristol—Views on investments and on Total Abstinence—Peace Congress in London—T. Evans at Bristol—Speech on the Kafir war—Low estimate of his own services.

His marriage with Catherine B. Fox was solemnised on the thirteenth day of the Twelfth Month, 1849. In addition to the relatives present, it was attended by his friend Samuel Capper, at Robert Charleton's special invitation.

Amongst the circle with whom he became connected by kindred ties, through this union, was the late R. D. Alexander, of Ipswich, with whom he had previously corresponded on the subject of Total Abstinence—so deeply interesting to them both—and whose course of public philanthropy formed a bond of congeniality between them.

The many social claims attending this early period of their married life did not prevent R. C. from giving prompt attention to his usual engagements, of which those of a philanthropic character already involved a

considerable demand on his time and strength. Amongst them were prominent the schools at Kingswood and Oldland Common, which were mainly dependent on his support and superintendence; also the large British School in Redcross Street, besides the Temperance, Peace, and other kindred objects.

A letter, dated Fourth Month 17th, 1850, in reply to a request from the Secretary of the Peace Society that he would take part at the Annual Meeting in London, refers to his having occasionally spoken at meetings on the Peace question in Bristol and its neighbourhood, yet expresses his feeling it "somewhat formidable to address the very intelligent and influential audience which usually assembles at the Annual Meeting of the Peace Society." He, however, complied with the request.

The correspondence, which has been preserved, as well as his forcible public addresses on the Peace question, from both of which we shall have occasion to give extracts, evince the characteristic energy which, impelled by strong Christian conviction, he brought to bear upon it.

In the summer of this year he again accompanied his friend Samuel Capper on a religious mission, which was on this occasion in the County of Wiltshire. He writes from Devizes, Sixth Month 9th, 1850:—

"We have this day had *two* very satisfactory meetings at Potterne; in the morning at eleven, and in the evening at six. That in the evening was very large indeed, the number

estimated at upwards of 1,000; there being, perhaps, nearly as many outside the tent as were able to get in. Great solemnity prevailed, and the people generally seemed much gratified with the opportunity. . . . . I wrote the above last evening, after our return from Potterne. Samuel Capper was somewhat fatigued by the exertion of *two* meetings, in both of which he was largely engaged. I do not know whether thou art aware that Potterne is the village where S. C. resided upwards of thirty years ago, and where he carried on a farm. S. C. addressed them in a very sweet and encouraging manner at the meeting last evening. . . . . He spoke of the Divine mercy and love being extended to men at various periods throughout the course of life—at the third, the sixth, the ninth, and the eleventh hours; so that even those who had grown old in sin need not despair. The meetings were held in a field belonging to a teetotal farmer, who has risen from a very low condition through industry and temperance. He is a very interesting man, and gave us a number of pleasing instances of the benefit of the teetotal system in carrying on agricultural operations. He was evidently deeply interested in the meeting, and, before leaving, we presented him with a copy of J. J. Gurney's 'Pecularities of Friends.'"

In another letter, dated Everley, Sixth Month 21st, 1850, he writes:—

"Since I last wrote we have had two large and very nice meetings at Woodborough and Upavon. These are *small* country villages, but there were probably five hundred persons present on each occasion. They appeared deeply serious, and much interested in the communications from S. Capper, which were rather unusually pertinent and affecting."

The following observation respecting a distinguished author is taken from a letter dated Bristol, Eighth Month 11th, 1850. The defect it notices was doubtless very striking to one in whose daily life the peace and even joy, which are the legitimate accompaniments of the Christian's faith, were remarkably exhibited.

"I have been reading a little more in 'Foster's Lectures,' which are certainly very admirable, fully equal to what I have already read aloud to thee at the beginning of the book. It is somewhat mournful to reflect that one with such gifts and attainments, and such clear and comprehensive views on all questions of religious truth and duty, should have so imperfectly carried them into practice, in his own life (at least during a large portion of it), as to enjoy comparatively little of the happiness which true religion is fitted to yield. . . ."

That the writings of John Foster were favourites with R. C. is proved by a characteristic incident which occurred subsequently. Having occasion to call upon a London banker on business, and sympathising in his apparent absorption in the vortex of commercial life, he retired with him into a private room, and read to him some striking passages from this author, fitted to raise his mind to higher duties and interests. Thus did he show that he was not only jealous over himself in these matters, but desirous of winning the attention of others to the one thing needful.

In the Eighth Month R. Charleton attended the Peace Congress held at Frankfort. From letters written during this absence from home, we extract the following:—

"*Konigswinter, Eighth Month 20th, 1858.*

"As thou will suppose, from the place where this is written, I have been up the Drachenfels, where I spent about two hours, enjoying the extreme beauty of the prospect and of the mountain itself. The day was very favourable for though there was a good deal of wind with occasional slight showers, yet in the intervals the atmosphere was particularly clear, and the distant view consequently more distinct than it often is. It was cloudy when I got to the top, but after a while it became beautifully clear, and the effect of the bright *blue* sky behind the bold outline of the rock and crumbling ruin on the top of it; and of the bright and shade thrown on the broad plain and magnificent river on the one side and into the deep gorge covered with foliage on the other, was almost indescribably fine. I could not, however, but feel how much the pleasure would have been enhanced by my being here to share it with me. I had also brought rather vividly before my mind the time when I visited the same spot six years ago, with the feeling of how much more favoured is my outward allotment *now* than it was *then*; but also with the less agreeable feeling, that so important a space as that of six years had been suffered to pass away with so very little to show for it in the way of improvement of the most valuable kind. The train of reflections to which these thoughts naturally gave rise were not, I hope, wholly unprofitable, though I cannot now stop to express them."

"*Frankfort, Eighth Month 24.*

"The business of the Congress went on very satisfactorily yesterday. Richard Cobden made a very first-rate and telling speech on the question of international disarmament. But probably the most eloquent speech we have yet heard, in

either language, was from Dr. Stein, the Jewish Rabbi of this place. His speech gave me the liveliest impression I have yet had of the vast power and capability of the German language. The *rich, full, deep-toned,* and *harmonious* periods, following each other in beautiful succession, greatly riveted my attention, although my knowledge of the language is too limited to enable me to understand more than a small portion of his address. He was immediately followed by Joseph Garnier, of Paris, who made an exceedingly good practical speech, in the course of which he disposed, in a very masterly manner, of the common popular objections to the Peace Society. I consider this speech to have been one of the most valuable we have hitherto had. I perfectly well understood, and greatly enjoyed, every word of it; yet I could not but be forcibly struck with the poverty of the French language, as a *vehicle,* compared with the German. The Congress appears to excite increasing interest, the part of the building allotted to strangers being much fuller yesterday than the previous day. . . . ."

"*Seventh-day Afternoon.*

"The Congress has just terminated its sittings, having sat to-day nearly seven hours. The speeches were good and the feeling excellent. The Germans and French, as well as the English, are greatly delighted with what has taken place, which has evidently far exceeded their expectations. Nothing could well surpass the delightful feeling of brotherly regard between the inhabitants of the different countries. It gradually increased during the progress of the business, and displayed itself at the close in an *outburst of enthusiasm* such as I have very rarely seen equalled. The English (excepting Friends) meet for worship to-morrow in the same building, and Friends in another near it."

The next letters from which we select portions are

dated from Bristol, Twelfth Month 13th and 15th respectively, 1850 :—

". . . . —— gave me the MS. memoir by Christine Majolier. I have been reading it this evening, and find it deeply interesting. The young person to whom it relates seems to have been remarkably like M. Gonthier's daughter—at least, as it relates to her religious experience and the concluding part of her history, though the *natural* disposition of the two must have been very different. The account is so very instructive, and so touchingly beautiful, that I feel inclined to copy it before it is returned; the trouble will not be too great, I think, to be fully repaid by the possession of so delightful a narrative.

"In recurring to the event of which either yesterday or to-day may be regarded as the first anniversary, and in recurring to the large share of happiness and to the many favours and blessings which we have been permitted to enjoy together during the past year, our hearts may well be lifted up in praise and thankfulness to the bountiful Giver of all. I trust I have not been wholly destitute of these emotions, but they have been far less vivid and heartfelt than would seem to be indicated by what I have written. Nor is gratitude the *only* emotion that should be awakened by a retrospect of the past. I feel that humiliation and contrition before the Lord, on account of the multiplied deficiencies and sins which have marked my progress through the past year, should be connected with the earnest desire and devout prayer that I may be strengthened to walk more circumspectly for the future; that we may both more habitually keep in mind, during the remainder of our course through life, the uncertain tenure of all our earthly possessions, and thus be led more fixedly to 'set our affections on things above, where Christ sitteth on the right hand of God.'"

"*Twelfth Month* 15, 1850.

". . . . —— has given us this evening a very beautiful address, beginning with the text, 'Why art thou cast down, O my soul?' &c. He remarked that if we could know and understand what passes in the minds of those glorious beings who surround the Throne, such knowledge, much as it might excite our *admiration*, might not contribute to our comfort or profit; since it would relate to beings whose condition, not being one of trial and temptation, has little in common with ours. But widely different from this is the recorded experience and feelings of the people of God in past ages, whose condition, though differing from ours in some of the circumstances, is substantially similar to that through which we have now to pass. He enlarged on this subject in a peculiarly beautiful and instructive manner; the only cause for regret being that so comparatively small a number should be present to hear him."

In a letter, dated First Month 15th, 1851, referring to a railway investment, we find the following:—

". . . . I fear that the endeavour to realise a further increase of property, by the means referred to, would be too much like a violation of the precept, 'Lay not up for yourselves treasures on earth.' It would, I fear, be affording a *pabulum* for that spirit of worldliness in my own mind, which needs not to be *fed*, but to be *mortified*. In addition to this, the —— derives an important part of its income from '*Sunday Excursion Trains*,' which would, I believe, be a source of uneasiness to my own mind; whilst the —— has the peculiar advantage of being almost entirely free from this most objectionable source of revenue."

It may be here fitting to advert to the watchfulness

which ever characterised R. Charleton, in reference to pecuniary concerns.

The pin manufactory, which he had carried on for some years at Kingswood in the benevolent spirit in which it was entered upon, presented no temptation in the direction of accumulating wealth. But had he applied the quick penetration and business talent which he possessed to speculative traffic in railway and other shares, he might, as he has been heard to remark, have probably realised a much greater increase of property thereby. His decision, however, to limit his investments as to number, and, when satisfied that they were judicious, to bestow on them as little as possible of time and thought, was evidently largely blessed in an outward as well as a spiritual sense; whilst, in a striking manner, the language was fulfilled, "the liberal man deviseth liberal things, and by liberal things shall he stand."

In an address on Temperance, delivered in the Fifth Month of this year, we have the following testimony preserved to his unflagging interest in that cause:—

"If every moral motive could be removed, and there were not a single drunkard to be reclaimed or benefited by his example, yet so great were the personal benefits he had derived from total abstinence, that nothing could induce him to abandon it. He considered the position of the Society to be very encouraging, and hoped that, however lax some of them might hitherto have been, all would feel strengthened,

with the Divine blessing, to make a better use of their future opportunities for the furtherance of its principles."

Again, at the close of an earnest appeal, two months later, he remarked :—

"The adoption of total abstinence was nothing more than the carrying out of that practical precept, 'Thou shalt love thy neighbour as thyself.' They did not require any precept more definite and direct than that as to their duty in this matter."

In reference to the Peace cause, he writes, under date of London, Seventh Month 22nd, 1851 :—

"I have been attending the Peace Congress to-day at Exeter Hall. It was a truly magnificent meeting, the hall being well filled, and the platform very much crowded. Sir D. Brewster delivered an inaugural address of great eloquence, and replete with excellent feeling. The first resolution was moved by John Angell James, who made a speech of great power and very much to the point. He was followed by a number of foreign gentlemen, who spoke mostly in French and in a manner which did them very great credit: some of the French addresses were *really beautiful.* There were a great many members of Parliament on the platform, also dissenting ministers and other influential characters, and a large number of Friends, including Samuel Gurney, Josiah Forster, &c. The short period of silence which preceded the opening of the meeting was *very solemn* and *impressive,* and altogether the business may be said to have begun most auspiciously. John Barnett remarked that he had never attended a meeting in Exeter Hall in which there had been such patient and sustained attention during so many hours in an atmosphere so heated as to-day."

Two days later he writes again :—

". . . . We have had another '*glorious*' day at the Peace Congress, the interest being not only fully sustained, but gaining in strength up to the very last. In fact, the feeling was such that it seemed extremely hard work to separate; most of the members retaining their seats, or manifesting great unwillingness to leave. Sir D. Brewster gave us an exceedingly neat and appropriate concluding speech; and there was so much of kind and fraternal feeling expressed towards the French and German members of the Congress, and *heartily* responded to by them in their own languages and in broken English, as to make the scene almost indescribably interesting. I do not remember ever feeling so little fatigue after sitting about six hours at a stretch, and I have no doubt that hundreds more would say the same thing. Notwithstanding the heavy rain yesterday and to-day, the Congress was, perhaps, still better attended than on the first day, when the weather was fine. The reception of the body of French operatives this morning, who were introduced by H. Vincent, was most enthusiastic and capitally well managed."

We postpone further notice of R. C.'s labours in the cause of Peace, to insert extracts from a letter which comes next in order of time :—

"*Bristol, Eighth Month* 3, 1851.

". . . . At meeting this morning we had a very solemn and instructive address from Thomas Evans, of Philadelphia. It was chiefly awakening and hortatory. He dwelt much on the rapid fleeting away of life; on the solemnity of death, and the awfulness of eternity. He enlarged on the boundless and universal love of God in Christ Jesus; spoke much of

the powerful inducements to take up our daily cross and follow Him; and concluded by referring, in terms equally solemn and glowing, to the glory and blessedness of the heavenly state. Altogether, the address was most powerful and impressive, and produced a profound and quite unusual feeling of solemnity through the whole meeting."

"*Eighth Month* 4, 1851.

"In the evening meeting we were favoured with another most touchingly beautiful address, in which he described the condition of the weary and heavy-laden sinner coming to Christ for pardon and rest. He also quoted the remarkable text in Deuteronomy, 'As the eagle stirreth up her nest,' &c., understanding that expression to mean *disturbing* or *breaking up* her nest, to induce her young to attempt to soar upwards, and then taking them and *bearing them on her wings.* In a similar way, he observed, does our Heavenly Father often see fit to deal with His children, disturbing and breaking up their false rest, and sweeping away, as with the touch of His finger, their most cherished earthly delights, in order that their affections, loosened from the things of earth, may soar to those which are above, and fix themselves where Christ sitteth on the right hand of God. The tone of his address was most solemn and tender, and the illustration must have come home in an affecting manner to the hearts of not a few present, some of whom were dissolved into tears."

We resume our notice of R. C.'s efforts in the Peace cause with extracts from an address of some length, delivered at a public meeting held in the Broadmead Rooms, Bristol, in reference to the Kafir war. We trust they will be acceptable to our readers, as showing the power and feeling with which he was wont to handle

a subject that evoked his deepest sympathies, both as a philanthropist and as a follower of the Prince of Peace, whose precious Gospel, as we have just seen, distilled as the dew upon his spirit:—

"They had had two expensive and bloody wars—the first in 1846–7, the other that now in progress. They had been attended with great suffering and misery to the Kafirs; a severe shock and great prostration to the prosperity of the colony; the suspension, not to say destruction, of the various Christian missions; and an enormous expenditure of money and grievous waste of life to the British nation. The Kafir war of 1846 cost the nation two millions of pounds, and it was supposed that from 3,000 to 4,000 Kafirs were destroyed —a calculation which made the cost of destroying them about £600 per head. For every Kafir shot we had to pay £600 for the cost of shooting him. Just compare this with the sums expended by the Government for benevolent purposes. Take education. There were three schools in Bristol, on the plan of the British and Foreign School Society, receiving Government aid to the extent of £400 or £450 per annum. In those schools about 1,000 children were educated, so that far less than the cost of shooting one wretched Kafir is given by the Government towards the cost of a year's education for 1,000 children. In an estimate given in the *Times*, the cost of the Kafir war, as it was going on, was set down at the rate of £1,350,000 a-year, that was £122,000 per month, or £3,800 per day. That was the daily cost of a miserable, dishonest and atrocious war. But the pecuniary cost of the war sank into insignificance when compared with its moral results. If the nation had only spent as many shillings in benefiting, as it had pounds in destroying, the Kafirs, it might by this time have made great

progress in teaching them the arts of civilised life, and might have had in them firm friends, peaceable neighbours, and valuable customers. But, instead of this, mutual hostilities had been so inveterate, and such murderously revengeful feelings were brought into play, that Sir Harry Smith had not scrupled to declare, in a Government notice, that he would 'expel for ever those treacherous savages,' whom he would 'destroy and exterminate.' That was, he would destroy and exterminate those very people whom Sir G. Napier, acting on the humane policy of the Glenelg system, had 'often found more reasonable and just than the civilised man.' It must be now obvious why they received such conflicting accounts from the colony. Under the just sway of the Glenelg system the Kafirs showed themselves to be not less just and reasonable than the civilised man; but when irritated by injustice and oppression, and goaded by the savage threat of extermination, they struggled, fought desperately, and rushed into such acts of retaliation as might be looked for from a high-spirited, but fierce and uncivilised people. But who, he would ask, were the poor creatures whom Sir Harry Smith, the official representative of Queen Victoria, so barbarously declared that he would destroy and exterminate? They were so much accustomed to the language of brutality; they had heard them so often spoken of as 'ferocious savages' and 'untamable wolves,' that they were almost in danger of forgetting that they were men and women of like passions with themselves—children of the same Almighty Parent; susceptible of the same emotions and feelings, the same joys and sorrows. The Kafir mother pressed her infant to her bosom, and in doing so she felt a gush of tenderness as warm as could be felt by an English mother; and in the distant wilds of Kaffraria, just as truly

as in the peaceful valleys of England, might it be said, in the beautiful words of the poet,—

> "'Who that bears
> A human bosom, has not often felt
> How dear are all the ties that bind our race
> In gentleness together, and how sweet
> Their force, let Fortune's wayward hand the while
> Be kind or cruel.'

And whilst the English nation had been engaged, from time to time, in carrying fire and sword into the humble dwelling of the poor Kafir, they might be quite sure that many a bitter tear had been shed; many a cry of anguish wrung from the breaking heart of the widow; many a piteous moan from the helpless orphan, left to perish in hunger, nakedness, and neglect. He felt that those things ought not to be. He felt that as a nation they had verily been guilty of this thing. As a nation their hands were red, and their garments all stained and clotted with their brother's blood, not one drop of which would have been shed had they steadily pursued that course of justice, mercy, conciliation, and forbearance which was so wisely laid down by Lord Glenelg, which was so successfully carried on during nine years of peaceful government, and the reintroduction of which it was the object of that meeting to endeavour to promote."

The following, from a letter written about this time, evinces the same earnest interest, and the energy thrown into a cause which he felt to be of such great importance:—

"*Bristol, Eleventh Month* 12, 1851.

"MY DEAR FRIEND,—I think the friends of the Peace Society may well congratulate each other on the noble meet-

ing held last night at the London Tavern. For my own part I may state that, although I came from Bristol in the morning, without knowing anything of the intended meeting, yet the satisfaction which it afforded me to be there would have been an ample compensation for the trouble and expense of coming to London *purposely*.

"I naturally feel anxious that the useful effects of the meeting should be extended as widely as possible, and it occurs to me to suggest to the Committee of the Peace Society that the proceedings of the meeting should be printed in the form of a small pamphlet (*in good sized type*, and on good paper), and a copy sent through the post to every Member of Parliament, a selection of the Members of the House of Lords, and other influential characters, and to the editor of every newspaper in England. . . . ."

Whilst to others it might appear that, under the constraining love of Christ, his talents were thus diligently employed in the interests of religion and humanity, his own estimate of his services will be seen by an extract from a letter penned a few months later, with which we may conclude this chapter. Alluding to the blessing of his married life as

"One of those mercies for which it behoves me most especially to cultivate the spirit of humble thankfulness, and which may well prompt the grateful inquiry, 'What shall I render unto the Lord for all His benefits towards me?'" he adds, "I feel, on a retrospect of the past, that the return which I have hitherto made for all these 'benefits' has been, indeed, deplorably small; and it is only by means of greater watchfulness, and more prayerful dependence on the Divine aid, that I can hope for any different result for the future."

CHAPTER IV.

His Attachment to the Views of Friends—Notes of Yearly Meeting of 1852—On the Weather—Burial of T. S., and Death of Samuel Capper—The Militia Act—Retires from Business—Attends Peace Congress at Manchester—Address on our Relations with France—Deputations to the Earl of Aberdeen—Tour in Scotland—Removes to Ashley Down—Recollections by a Friend—Attention to Family Claims.

Of R. Charleton we think it may be truly said that he was no less abounding in charity towards all who loved the Lord Jesus Christ in sincerity, than enlarged in his sympathies towards his fellow-creatures.

Yet was he sincerely attached to that section of the Church of Christ to which he belonged, adhering, from conscientious and heartfelt conviction, to those evangelical doctrines which it holds in common with many other Christian denominations; and, also, to that which it has been its privilege more prominently to set forth —the immediate teaching and guidance of the Holy Spirit.

He had, further, a decided preference for the distinctive views of Friends with regard to worship, ministry, Church discipline, &c.; and maintained a firm allegiance

to its testimonies on important subjects, as against oaths, slavery, war, &c.

He filled for many years the station of Overseer in his own Meeting, and efficiently discharged this, and other Church duties entrusted to him, in the fear of the Lord.

Thus we cannot be surprised that he encouraged his younger Friends in loyalty to the Society, whilst he watched over them with loving sympathy, ever ready to give the word of timely counsel or comfort; to extend to those younger or older, whose faces were turned Zion-ward, the right hand of fellowship; and to show tenderness to any beset with doubts or difficulties, or under trial from whatever cause.

He diligently attended his own Meetings for worship and discipline, including, for many successive years, the Yearly Meeting in London.

From notes of the latter, held in 1852, we give some extracts, preceding them by the following reference to the Annual Peace Meeting:—

"Since our afternoon sitting, I have been attending a meeting at Finsbury Chapel against the Militia Act. The chair was occupied by Lawrence Heyworth, M.P.; and the first resolution moved by myself, and seconded by Dr. Massie (an Independent Minister). The next resolution was moved by Henry Richard, and seconded by Joseph Sturge. The third resolution, moved by Samuel Bowly, and seconded by another gentleman. The meeting was very crowded and enthusiastic, all the speeches were loudly cheered. It was

the most telling meeting on the peace question that I remember to have ever attended in London."

"*London, Fifth Month* 19, 1852.

". . . . At that sitting [of the Yearly Meeting] the answers to the Queries were proceeded with, as far as Durham. This, of course, included those from Bristol and Somerset, and the Testimony respecting our uncle Sylvanus [Fox], the reading of which produced an evident feeling of solemnity throughout the meeting. Robert Jowitt remarked that the same grace by which he was what he was, is equally offered for the acceptance of us all; and that to those who accept the offered mercy, may be addressed equally as to him the encouraging words, 'My grace is sufficient for thee; for my strength is made perfect in weakness.' Joseph T. Shewell added that he thought our dear uncle's character might be fitly described in the apostolic words, 'Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer.' A peculiarly interesting Testimony was afterwards read, respecting the late Thomas Squire, of Berkhampstead, who appears to have been a man of *hidden* worth, and great spirituality of mind; and, though not much known beyond the sphere of his own Quarterly Meeting (Buckinghamshire), yet greatly beloved *within* that sphere. His experience of the Divine favour and of the abundant consolations of the Holy Spirit, during his last illness (as described in the Testimony), was very remarkable, and such as does not appear often to fall to the lot of mortals. In the course of the afternoon, we heard from William Forster some very valuable remarks on tale-bearing and detraction, and the distinction between them. Tale-bearing is such an odious vice that he thought it must be *very rare*, if it exists at all, in the Society; but detraction—speaking unfavourably of

character—is a practice into which, through unwatchfulness, we are much more likely to fall. We were afterwards privileged with a deeply instructive address from John Pease, and the sitting concluded with solemn supplication by Thomas Pumphrey."

"*Fifth Month* 25.

". . . . At our sitting, yesterday afternoon, the address to persons not in membership with us received much consideration, and it was agreed to print it, and entrust it to the various Monthly Meetings, for the class of individuals alluded to. At this stage of the proceedings, John Pease made some deeply interesting and instructive remarks on the duty of cultivating towards such persons feelings of kindness and sympathy; and, indeed, of extending these feelings to all whose circumstances are less favoured than our own, including our neighbours, fellow-countrymen, and the whole human family, and especially the *heathen*. A just sense of our own obligation to the Divine bounty, for the special and signal favours bestowed upon us, would lead us to cherish a benevolent interest and tender Christian concern for the welfare of those to whom less has been committed."

". . . . A visit was paid us, in the course of the morning, by Isabella Casson and Sybil Jones. The address of the latter was valuable and interesting, the object being to stir us up to greater faithfulness and dedication. Some of her remarks were very close and pointed, repeating several times the words addressed to Belshazzar, 'Thou art weighed in the balances and found wanting.' Altogether it was a solemn, and, I hope, a profitable time. I forgot to mention to thee, in writing this morning, that I attended the Temperance Soirée, at the London Tavern, last evening. It was not a large gathering but a very interesting one; an extremely powerful and

eloquent speech being made by Wm. Reed, of Elinburgh, a minister of the Scotch Free Church (I believe). Samuel Bowly presided, and there were present also, Joseph Sturge, Robert Jowitt, Joseph Eaton, and a number of our leading Temperance Friends."

"*Evening.*

". . . . The account of the Friends at Stavanger, &c., in Norway, was deeply interesting. They seem to be thoroughly convinced of our principles, and to be acting upon them with great faithfulness and steadiness, in the midst of considerable opposition. Their epistle to the Meeting for Sufferings is a truly beautiful document, breathing a delightful spirit of Christian humility and courageous faithfulness. John Yeardley has received a certificate from the 'Morning Meeting' to visit them after the Yearly Meeting."

Fifth Month 26.

". . . . In our afternoon sitting, a long and deeply interesting address, in the line of the Ministry, was delivered to us by John Pease, after which the rest of the afternoon was occupied in hearing the report of the proceedings of the Friends who have been engaged in delivering the Yearly Meeting's Address on Slavery at the courts of Spain and Portugal, viz.: William Forster and Edmund Richards at the former, and John Candler and R. W. Fox at the latter. These details were in the highest degree interesting, and I am glad that they are to be printed for circulation in the Society.

"Soon after we came out of Gracechurch Street Meeting, I repaired to the meeting of Temperance Friends at the London Tavern, where about one hundred and ten sat down to a cold dinner."

R. C. was accustomed to note carefully meteorological changes, especially with reference to seed-time, harvest, &c., as bearing upon the interests of the country at large; he thus alludes to the subject on one occasion in the same year:—

"The aspect of things is becoming very serious with reference to the harvest, and parties here are feeling much anxiety on this account. It is a comfort to think that the arrangement of the sunshine and storm is in the hands of *One* who is infinite in wisdom and goodness—or rather it *ought* to be a comfort to advert to this thought; but its being so or not will depend very much on the state of our own minds."

The following refers to the decease of a son of his valued friend, Samuel Capper. The sudden removal of the latter, very soon after, was an event much felt by R. C., both as a personal loss, and on account of the religious Society in which he had been so valued a minister:—

"*Eighth Month* 13, 1852.

"T. S. Capper's funeral this morning was largely attended, and agreeably conducted. It proved a very interesting and favoured time. Dr. Ash spoke beautifully at the grave on the words addressed by our Saviour to the sister of Lazarus, 'Thy brother shall rise again.' In the meeting, a long and peculiarly instructive address from William Tanner, on the text, 'Lord, now lettest Thou thy servant depart in peace,' &c., was followed by one equally interesting from his mother; and the whole was concluded by a very beautiful prayer from M. W."

During this autumn, R. C., with characteristic promptitude and energy, took measures to enlighten the population, chiefly of the agricultural districts of Gloucestershire, &c., with reference to the Militia Act as then put in operation by the Government.

He afterwards united in an address to Sir H. Walpole, deemed needful in order to justify the course which had been pursued. The result was satisfactory, as clearing the Friends of Peace from the charge of unconstitutional proceedings in the matter.

At the end of the year 1852, R. Charleton retired from the manufactory in which he had been engaged for twenty-one years. His kind thoughtfulness was shown by his making personal calls on parties with whom he had transacted business in London, with a view to securing the interests of his successor, towards whom he maintained the same cordial relations to the close of life. His interest in the welfare of Kingswood and the neighbouring district of Oldland Common, was not diminished by this change; and he continued to devote much time and thought to the schools in both localities.

In connection with these, as well as with other claims on his attention, his care for individuals more or less dependent on his help and guidance, was often strikingly shown, and his patience and wisdom in perplexities, as well as his large-hearted liberality, were truly instructive to those cognisant of them.

Early in the following year we find the Peace cause again engaging his attention.

"*Manchester, First Month* 28, 1853.

". . . . The Peace Congress has been in every respect most satisfactory up to the present time; and I hope the public meeting, with which we shall conclude the business this evening, will be an equally satisfactory conclusion to the previous engagements. The number of delegates from different parts of the country was about 500 or 550, including about fifteen Members of Parliament, fifty Dissenting Ministers of different denominations, and a large number of our most influential Friends. The speeches have been admirable, and as I see that they are reported at considerable length in the London papers, I have no doubt the influence exerted will be extensive and salutary. A special subscription has been commenced, with a view to raise £10,000 for carrying on extended operations. Of this large sum, £4,300 were subscribed up to this morning."

On the 10th of the Second Month R. Charleton delivered, at the Broadmead Rooms, Bristol, a striking address on "Our Relations with France," proving by forcible arguments the irrational as well as unchristian nature of those panics respecting the French Emperor which had become an epidemic in this country, and which, if fostered, might lead to very serious results.

We can only give one or two brief passages from the address now before us, in which the whole subject is treated in a clear and comprehensive manner.

Referring to the tranquillising effect upon the French people of a congratulatory address from the English

residents in Paris, on the occasion of Louis Philippe's escape from injury, when an attempt was made on his life, R. C. says:—

"Now my argument is, that if a deputation from a mere handful of Englishmen, bearing these pacific resolutions to the French throne, could produce so powerful an effect in restoring amicable relations between the two countries, how much more powerful in the same direction would be the systematic exhibition of the same feelings by the whole English nation and Government!"

He concludes with the following words:—

"But though I feel that, as Englishmen, we may well look back on the past with the deepest sorrow, humiliation, and shame, still I will not abandon the hope that the good sense, the sound-hearted feeling, the enlightened patriotism of the great mass of my fellow-countrymen, will at last make itself heard in meetings of this kind; and that, by the blessing of Providence, we may yet succeed in compelling the adoption of a course of national conduct more consistent with sound policy and with Christian truth."

On the 26th of the Second Month, 1853, R. C. formed part of a deputation to the Earl of Aberdeen, to present an address from the Conference of the Friends of Peace at Manchester. "They were received" writes H. Richard, "not only with courtesy, but, we may truly add, with real cordiality; and his lordship assured them that he had never met a deputation in whose objects he more entirely agreed."

On a subsequent occasion, in connection with the impending conflict with Russia, when R. C., with others

was again deputed to confer with Lord Aberdeen, he was much struck not only by the courteous but very *feeling* manner in which he entered into their views, evincing by his countenance and manner his own deep sense of personal responsibility in the matter.

In the summer of this year R. and C. Charleton passed a few weeks in Scotland, enjoying the varied loveliness and grandeur of its lake and mountain scenery; also that of the western coast and the Isle of Staffa. A visit to Edinburgh was also accomplished and afforded pleasure, not only from its varied interests and associations, but from the congenial society of valued friends. Occasional recesses of this kind from the pressure of home engagements proved salutary to R. C., both as regards bodily health and as affording refreshment of spirit.

Soon after this R. and C. C. removed to the pleasant residence at Ashley Down, which proved so congenial a home to R. Charleton for the remainder of his life. That locality had been from early years especially attractive to him, from its retired and rural character, and the beautiful shrubs and trees in the grounds were a source of continued and healthful interest; his taste and skill being often exercised in judicious pruning, planting, &c.

Occupation of this kind and the quiet seclusion of the garden walks formed, at times, a valuable relaxation from the many and varied engagements which demanded

his time and strength, whether at home, in the busy city adjacent, or elsewhere.

In reference to this removal and other changes, he writes on Ninth Month 15th :—

"I entirely agree with thee on the importance of seeking to be *rightly guided* (guided, that is, by a wisdom from above) in important movements of this nature. At the same time I think also that we are called on to use that *discretion* with which we are endowed, and for the right use of which we are clearly responsible."

We may here introduce a few remarks upon some of R. Charleton's social characteristics, furnished by one long acquainted with him :—

"That which alone was absent as an article of luxury from his generously spread table was that which, as a Christian man, and for reasons satisfactory to himself, he believed he ought not to set before his guests. But the absence of stimulants did not therefore imply that the 'Table-Talk' of Robert Charleton was insipid or devoid of interest: on the contrary, it was cheerful and instructive. . . . . This ability to provide for his friends the 'feast of reason,' arose from the fact that his conversational and argumentative powers were, both naturally and by culture, of a high order; and hence he always spoke with authority, though never dogmatically.

"Among his many attainments he was a well-informed statist, astronomer, and mathematician; so that casual observers who regarded him only as the concentration of sanctified benevolence, had but an imperfect conception of his high intellectual endowments."

Some of the amiable and excellent traits of R. C.'s mind and heart, illumined by Divine grace, shone with a steady lustre in private life, as well as in a more conspicuous sphere; and it is instructive to remember how on more than one occasion, public engagements of some, though not paramount importance, were surrendered for family claims, which his humble and generous nature was so ready to acknowledge. In seasons of trial, or of difficulty, his wisdom, forbearance, and sympathy, were remarkably manifested.

We feel this but a just tribute to his memory; however sensible, as we must again remark, that few would shrink more sensitively than himself from any approach to eulogium, or ascribe more emphatically to the Grace of God in Christ Jesus, all those fruits of the Spirit which were evidently ripening year by year.

CHAPTER V.

Breach with Russia—The "Meeting for Sufferings" addresses the Emperor of Russia—R. C. forms one of a Deputation to Present the Address—His Narrative at length—Speaks at the Annual Meeting of the Peace Society—Letter respecting Yearly Meeting of Friends in 1854—Continued Support of Philanthropic objects.

EARLY in 1854, the impending war with Russia brought upon many Friends in England a deeply felt concern. The course which our Government was about to pursue appeared to them at once impolitic and unchristian; and they foresaw the fearful consequences involved, should three of the principal nations of Europe plunge into sanguinary strife. The representative body of Friends in London known as the "Meeting for Sufferings," concluded to entrust three of its members with the presentation of an address to the Emperor Nicholas "on this momentous question."* It was hoped that a direct appeal to his Christian feelings—impressing his responsibility, whilst not ignoring the difficul-

* We refer our readers for this Address to H. Richard's Memoirs of Joseph Sturge, where it will be found at pp. 474-5.

Some of the amiable and excellent traits of R. C.'s mind and heart, illumined by Divine grace, shone with a steady lustre in private life, as well as in a more conspicuous sphere; and it is instructive to remember how, on more than one occasion, public engagements of some, though not paramount importance, were surrendered for family claims, which his humble and generous nature was so ready to acknowledge. In seasons of trial, or of difficulty, his wisdom, forbearance, and sympathy, were remarkably manifested.

We feel this but a just tribute to his memory; however sensible, as we must again remark, that few would shrink more sensitively than himself from any approach to eulogium, or ascribe more emphatically to the Grace of God in Christ Jesus, all those fruits of the Spirit which were evidently ripening year by year.

CHAPTER V.

Breach with Russia—The "Meeting for Sufferings" addresses the Emperor of Russia—R. C. forms one of a Deputation to Present the Address—His Narrative at length—Speaks at the Annual Meeting of the Peace Society—Letter respecting Yearly Meeting of Friends in 1854—Continued Support of Philanthropic objects.

EARLY in 1854, the impending war with Russia brought upon many Friends in England a deeply felt concern. The course which our Government was about to pursue appeared to them at once impolitic and unchristian; and they foresaw the fearful consequences involved, should three of the principal nations of Europe plunge into sanguinary strife. The representative body of Friends in London known as the "Meeting for Sufferings," concluded to entrust three of its members with the presentation of an address to the Emperor Nicholas "on this momentous question."* It was hoped that a direct appeal to his Christian feelings—impressing his responsibility, whilst not ignoring the difficul-

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ties of his situation—might, under the Divine blessing, tend to allay the irritation which existed, and which had been increased by the menacing attitude of this country.

Joseph Sturge, Robert Charleton, and Henry Pease, were selected to present the Address, and, after serious consideration, they yielded themselves to the service. The idea of such a deputation had been previously familiar to the mind of Joseph Sturge; and Robert Charleton, as a faithful colleague in the cause of Peace, was prepared, after prayerful exercise of mind on the subject, to unite in the responsible mission. The three Friends were all sensible of the arduous nature of the undertaking, and of the special need there was of best protection, strength, and guidance.

Although some particulars of the journey, with R.C.'s account of the interview with the Emperor, have already been published in H. Richard's "Memoirs of Joseph Sturge," we believe that the complete narrative, as given in the following letters, will be acceptable to many of our readers:—

"*Düsseldorf, First Month* 21, 1854.

"You will have heard by a telegraphic message of our safe arrival at Calais; and, after an agreeable journey through Belgium (by way of Ghent, where we lodged last night), we arrived here this evening between eight and nine o'clock. The weather has been delightfully fine both yesterday and to-day, and remarkably mild. The snow has mostly disappeared; the ice on the Rhine, which was lately of great thickness, is now entirely gone, and the noble river flows

along with much the same volume as I have been accustomed to see it in the summer. It became dark soon after we left Aix-la-Chapelle this evening; and, the sky being very clear, the planet Venus shone with such brilliancy that I thought I could perceive a *shadow* from it, notwithstanding the motion of the carriage. Hitherto the journey has been performed in a very pleasant and unfatiguing manner; and we may, perhaps, be laying in a stock of vigour for encountering the fatigue which will necessarily attend the Russian part of our route.

"*First-day Morning.*—What I have written relates only to the *incidents* of our journey; but I have not been without serious recollections and thoughtfulness as to its object. We must not, as John Hodgkin remarked, be much concerned about *rumours* of war, but steadily go on with the object before us, relying on such help as may be mercifully granted us for carrying it out. It is a comfort to recur to the truly interesting religious opportunity with which we were favoured at W. Hughes's on the evening before I left.

"*Afternoon.*—We had an agreeable sitting this morning at Auguste Mundencke's. Before sitting down, A. M. (in conformity with his usual practice) read one or two chapters in the New Testament very agreeably, and it was, I hope, not an unprofitable little meeting."

"*Hotel de Saxe, Berlin, First Month* 24, 1854.

"We spent First-day evening at Auguste Mundencke's very pleasantly, and left for this place yesterday morning. We passed through Minden, Hanover, Brunswick, Magdeburg, Brandenburg, and Potsdam, arriving at Berlin soon after nine o'clock. Had there been time, and our mind been differently occupied, it would have been very pleasant to spend an hour or two in several of the above towns—so interesting in them-

selves, and so rich in historic associations. As it was, we saw next to nothing of any of them; passing rapidly along, and the latter part of the journey being performed in the dark. The whole distance from Düsseldorf to Berlin is about 375 English miles, and was performed in about thirteen hours, including stoppages for meals. This is a rate of speed about equal to that maintained by the fast trains on most of our best appointed English railways, and not very inferior to that of the Great Western express; whilst the strict punctuality and the capitally good arrangements in every department exceed anything I had before witnessed. On arriving at Berlin, we found the space in front of the railway station covered with slippery ice; and the double windows and white porcelain stoves in the bedrooms of our hotel indicate that we are passing into a colder climate. Porcelain stoves are the most agreeable means of warming a room that can well be imagined. They diffuse an agreeable warmth over every part of the room without dust or a particle of that disagreeable and unwholesome smell which proceeds from *iron* stoves. We have been with the letter of introduction from Cornelius Hanbury to Auguste Beyrhaus, who received us with much cordiality and took us to the Pastor Gossner, a venerable old man of eighty-five, who formerly lived at Petersburg, and gave us a letter of recommendation that may be useful to us there. We also went over a private hospital under Pastor Gossner's care, supported much in the same way as George Müller's Orphan House. The truly Christian spirit which prevails in the establishment made our visit quite an interesting one.

"Berlin is a very handsome city, with good wide streets, and abounding with public buildings which are, some of them, quite magnificent. There was a hard frost last night, and it still freezes in the shade; but owing, I suppose, to the dryness of the atmosphere, it does not appear nearly so cold

to the feelings as it would with a corresponding temperature in England. We have had a delightfully fine day for getting about in the City, and doing the various business requiring attention before proceeding further."

"*Königsberg, First Month* 26.

"We left Berlin on Third-day night, about eleven o'clock, and arrived here between seven and eight last evening—a distance of 420 miles. The journey was performed all the way by rail, with the exception of about twelve miles between Dirschau and Marienberg (*i.e.*, between the eastern and western arms of the Vistula), which was performed in a Diligence with horses, the railway bridges over the river and the intervening line not being yet finished. We drove over the Vistula on the ice, the track for carriages being indicated by rows of branches stuck into the ice, which had so much the appearance of land that it seemed difficult to fancy ourselves on a deep river. The ice on the Vistula has been for many weeks thick enough to bear the heaviest carriages without danger; and, in case of change of weather, the river is so closely watched and means to obviate danger so carefully applied, that accidents appear never to happen. We are all three remarkably well, this bracing atmosphere suiting us thoroughly. We are now about 1,200 miles from London, and have about 600 more to travel before reaching Petersburg. Owing to the Diligences being generally full, and travelling day and night without stopping, we mean to obtain a carriage and post it, which is the most agreeable and, for four persons travelling together, the most economical way of proceeding. We have been favoured to get on hitherto with both safety and comfort, and we may well trust that all needful care and protection will be mercifully extended to us for the future. In order not to cross the Russian frontier in

the dark (which would be the case were we to start to-morrow), and thus be detained all night about the examination of luggage, &c., we have decided to set off this evening and travel through the night.

"Königsberg is a rather interesting old town, with a population of about 80,000 inhabitants. The corn trade carried on here, though much less considerable than at Dantzic, is still very large; and there are warehouses of sufficient extent to store about 600,000 quarters of wheat. The vessels are, of course, locked in the ice, and the streets of the town are covered with snow, which, by treading and freezing, is become extremely hard and compact. Many passengers and goods are conveyed over it on sledges, but more, I think, on *wheels*, which can be easily exchanged for a sledge whenever the state of the roads shall make it desirable. It is impossible for us to do otherwise than feel the responsibility of the duty we have undertaken; yet I think we are all in cheerful spirits, and able to take a hopeful view of the future, relying in some degree, I trust, on the continued watchful care of our Father in Heaven."

"*Riga, First Month* 29.

"Agreeably with the plan mentioned in my letter from Königsberg, we left that town on Fifth-day night, at ten o'clock, and reached Riga last evening at seven, travelling the two days and nights in succession. I was surprised to find, on arriving here, how very little we were either of us tired. The distance from Königsberg to this place is about 250 miles, and from hence to Petersburg about 400 miles, making a total of 650. We should not have been so long in coming from Königsberg but for a considerable quantity of recently-fallen and soft snow towards the Prussian end of the line, which caused us to proceed but slowly for a number of

hours; but afterwards there was so little snow on the ground that we have not resorted to the sledge at all, keeping on wheels all the way. We crossed on the ice the Niemen at Tilsit, and the Dwina at Riga (both of them broader than the Vistula), in addition to several smaller rivers. The weather for the last two or three days has been unusually mild, seldom many degrees below freezing, and sometimes with a tendency to thaw, though not enough so to soften the ground. The cold before we came here must have been intense, as we have seen blocks of extremely compact and transparent ice of sixteen inches in thickness. On crossing the Russian frontier, a few miles on this side of Tilsit, we were escorted, as is usual, by a horse soldier a few miles further, to the Custom House at Tamoggen, where our luggage was examined by the Russian officials, but not more strictly than is usual at Dover or London. We have found no difficulty whatever in getting along, but have been treated everywhere with great civility: and certainly nothing has occurred which could, in the smallest degree, have suggested the idea of the two Governments being on bad terms or likely to go to war. With the exception of some twenty miles, the road in Russia has been extremely good, and we have travelled along it as smoothly and comfortably as we could have done between Bristol and Bath.

"The country is less dreary than I anticipated, very much of the land being fairly cultivated, and the prospect being agreeably varied by the frequently recurring forests, chiefly of fir and silver birch. The rich dark green of the pine forests contrasts agreeably with the present whiteness of the ground. We travel with four little active horses harnessed abreast; and when not obstructed by snow it is easy to make seven miles an hour. Our carriage proves strong and comfortable, and well adapted for the purpose for which we

procured it. The inns, or rather post-houses, on the road, afford very little accommodation for travellers; and there is only one place, the University town of Dorpat, between this and Petersburg, where we should be able with comfort to stop a night. At all the post-houses, however, they are able to supply boiling water at a short notice; and since we entered the Russian territory we have lived principally on the supply of biscuits, tea, &c., which we brought with us. Here we are quartered at a pretty comfortable inn, and find the rest agreeable after two days and nights travelling. We are all able to sleep more in the carriage than my former experience of night travelling would have led me to anticipate; and it is doubtless this circumstance, together with our light food, which enables us to get on with so little fatigue.

"*Afternoon.*—I wrote all the preceding pretty early this morning. We afterwards sat down and read the Scriptures, and held our little Meeting. A little before dark this afternoon, I went out a walk for a mile or so on the Dwina, on which were great numbers of foot passengers, and sledges moving along rapidly in various directions. A broad expanse of ice, extending up and down the river as far as the eye can reach, gives one as good an idea of the effect of a frozen sea, as anything else well can.

"Riga is a well-built town, though the streets are narrow, with a population of about 60,000. Its prosperity greatly depends on its foreign commerce, which is very extensive in grain, timber, tallow, hemp, and flax. It is to a very considerable extent a German town, that language being generally spoken as well as the Russian. The upper class of merchants appear to live in a style of great elegance. The suite of apartments into which we were ushered at our friend Brandt's were as handsomely furnished as almost any I have seen in

England. The mass of the people seem to be well employed, and there is a general appearance of thrift and well-doing. Many of the inhabitants are Lutherans, and this day of the week is pretty well observed."

"*Petersburg, Second Month* 2.

"We were favoured to arrive here in safety about seven o'clock this evening; and it ought to excite, and I trust it does excite, feelings of thankfulness that we should have been permitted to perform a journey of such length, and under such circumstances, in so safe and agreeable a manner.

"We are in very comfortable quarters at Benson's Hotel, and since tea we have had some serious conversation as to the best mode of setting about the very important business which has brought us here; and which we intend cautiously proceeding with as soon as we hear from the post. We left Riga at two o'clock on Second-day afternoon, and slept at Iggafer, a post-station on the road, on Third-day night; but, with this exception, and a short time for meals, we travelled on, without stopping, until we arrived here. The thermometer, I believe, never quite down to 20° Fahrenheit; which is very mild indeed, compared with what it had been before our arrival here. Our carriage was put on a sledge at Riga, and we have travelled in this way ever since. On some part of the road there was a considerable thickness of imperfectly frozen snow, which made it heavy work to drag the sledge through; and had our carriage been on wheels, it would have been very difficult to proceed at all; as it was, we were obliged to have six horses most of the way from Riga. The road for some miles skirted along the shores of Lake Peipus, a large expanse of water, now of course ice, about fifty or sixty miles long, and thirty or forty miles wide. We passed over this part of the road in the day time, and the sight of a

long train of sledges crossing over the lake in a different direction, a long way from the shore, combined with the heavy drifts of snow blown up like sand hills on the coast, gave to the scene a peculiarly *arctic* character. In order to prevent the formation of snow-drifts on the road, a sort of fence parallel to it is made with fir boughs stuck into the ground, which has the effect of checking the progress of the driving snow, and causing it to accumulate in a thick bed along the line of the fence, but not reaching to the road itself. A similar effect we saw produced in one or two places by a rough wall, instead of fir hedge, made with blocks of frozen snow. This precaution is not needed when the road passes through forests, but only when the country is open. In one place, where this precaution was neglected, there were drifts of snow in the road, making it as uneven as the swell of the sea, and imparting to the sledge a similar motion. Once our carriage was stuck in a hollow between two drifts, and we were obliged to alight before the horses could pull it out. We met with quite a little adventure during last night. Our driver, in passing some other sledges, got too near the side of the road, so that our carriage slipped sideways part of the way down a sloping bank, and seemed within the merest trifle of turning over. We got out on the upper side, and made some ineffectual attempts to replace the sledge on the road; but, when we were becoming a little alarmed at the idea of passing the night in so inhospitable a spot, the driver, urging the horses, dexterously drew the sledge, without upsetting, down the remainder of the bank into an open space below, and to the distance of some twenty or thirty yards from the foot of the bank; and then, turning the horses round, he forced them into a gallop towards the bank, and, with the momentum thus acquired, drew the sledge, with the carriage on it, up the bank into the road again. Happily

there was no material damage done to the carriage, and in a quarter of an hour we were again seated in it, proceeding on our way as if nothing had occurred. We felt that there was cause for much thankfulness that we should have been so preserved, for it would have been very unpleasant, if not injurious, to us to have been detained all night on the snow by the upset carriage.

"The villages between this and Riga are all built of wood, like the American log-houses, but more neatly finished, many of them, indeed, with all the neatness of a Swiss cottage; whilst the poorer one are constructed with the unsquared pine logs, the interstices between the logs being stuffed with moss, which must make them warm and comfortable. The peasants are generally dressed in loose garments of rough woollen, or sheepskins with the wool turned inside. They appear well fed; and it is humiliating to think how much better conditioned are the peasantry of this rude country than the corresponding class of our own fellow-subjects in Ireland.

"Our journey has been performed without the slightest impediment from political causes. Indeed, it is difficult to reconcile the entire freedom with which we have passed along—our passports not having been once looked at during the four hundred miles' journey from Riga—with the accounts current in England of the continual and vexatious interference of Government officials in Russia.

"Our hotel is on the south bank of the Neva (a noble river, about twice as wide as the Thames at London), which we cross on the ice to our friend W. Gellibrand's, who lives on the quay on the opposite side. Petersburg is a very splendid city, judging at least from the little we have seen of it."

"*Petersburg, Second Month* 4.

"We took tea last evening at W. C. Gellibrand's, and found him a most interesting and intelligent character. The time was spent in instructive conversation; the information he gave us, with regard to Russia and Russian concerns, being such as it would have been scarcely possible to obtain from books. Considering that the object of our mission is doubtless well known to the Russian authorities (it having come to his own notice through the public papers before our arrival), he recommended us to take the *direct* course of addressing a letter to Count Nesselrode, explaining the object of our visit, and proposing an interview with him for further explanation, preparatory to presenting the Address. On reflection, we entirely agreed in the wisdom of this course, and addressed a letter accordingly to Count Nesselrode, who has to-day favoured us with a prompt reply, appointing Second-day, at one o'clock, for us to see him at the Foreign Ministry. He politely sent a special messenger to our hotel, offering his services in showing us any objects of interest in St. Petersburg. We acknowledged his kindness, but declined for the present to avail ourselves of it; intimating, however, that we might perhaps be glad to do so when the main object of our journey is accomplished. . . . . We were engaged for about two hours this morning in visiting the British Consul's Office, the Alien Office, and the Secret Policy Office, in order to comply with the formalities which must be observed by foreigners coming into Russia; but the very superficial character of our examination by the Government functionaries makes it almost certain that they must have received instructions from *headquarters* not to obstruct our proceedings. The weather has become much colder; my thermometer, this morning at eight o'clock, outside the window, being at about 15°. This is considered *mild* for

Russia, and it is certainly not unpleasant to our feelings. But, whatever the temperature *outside*, the temperature indoors is kept so agreeably warm by the porcelain stove, that it is quite common to see greenhouse plants thriving abundantly in it. W. Gellibrand's drawing-room last evening was delightfully perfumed with the fragrance of hyacinths in blossom; and even in post-houses in the country we have seen various kinds of geraniums, and also orange and other delicate shrubs. Whilst transacting our business this morning we saw a good deal of the finest part of Petersburg. The public buildings are extremely splendid, and the streets wide and well-built; altogether, it has the air of a very magnificent, but not very commercial city.

Second-day Morning.—We yesterday held our little meeting as usual, the day being spent quietly at our quarters, with the exception of going out a little for exercise. The British Consul kindly called on us, politely offering his services in any way that he could be of use to us. The thermometer was steady, at 13° or 14°, through the whole of yesterday, and this morning it has fallen to 9°; while in another aspect it stands as low as 5½° or 6°.

"Since we have been here, we have not seen the smallest appearance of any enthusiasm or popular feeling in favour of war, *but very much the contrary.* I believe there is a strong and general desire for the preservation of peace. The mere apprehension of war has had the effect of paralysing commerce to a very much greater extent *here* than in England. A very large proportion of the staple trade of Russia—tallow, timber, flax, hemp, &c.—is carried on by means of British capital; the gradual withdrawment of which is already occasioning no little distress among the smaller class of dealers, as well as the producers in the interior. Foreign goods are all very considerably advanced, whilst the native

produce of Russia has proportionably declined in price. We hear, for instance, of flax having fallen 20 per cent., or even lower, within the last two or three months, in consequence of the absence of purchasers for spring delivery."

"*Petersburg, Second Month* 6.

"My letter to-day was sent to the post just before our visit to Count Nesselrode. He had appointed to see us at one, but sent us word that, in consequence of having business with the Emperor, he wished our interview postponed until half-past one. That he should thus send purposely in order to avoid keeping us waiting half-an-hour, we thought a rather unusual mark of politeness. At the appointed time we went, and having been shown through a long suite of rooms, in which were stationed a number of officials, in and out of livery, we were ushered into the Count's private apartment, where he received us with great courtesy and affability. Joseph Sturge read the Address to him, and some remarks were added. Count N. expressed his entire concurrence in the sentiments contained in the Address, and his appreciation of the motives by which it was dictated. He said that the Emperor, who had been apprised of our arrival, would be quite willing to allow us to present the Address at a private interview, and that we should be informed as soon as a suitable time could be fixed. We referred to the intercourse with the late Emperor Alexander of our Friends William Allen and Thomas Shillitoe, and he himself added a reference to Daniel Wheeler. We have no reason to doubt the entire sincerity of the Count's expressions of satisfaction with our visit, as we are informed on good authority that he is personally very much opposed to the war. We feel it to be cause for thankfulness that our work should thus far have proceeded satisfactorily; and we have only to wait patiently

until the summons arrives to wait on the Emperor. We hope that under no circumstances will our visit here have done *harm*. It seems, at all events, to have excited a good deal of observation, and we have had various calls and invitations to dinner, &c., both from English residents and foreigners; but, for the present, we think it best to decline these invitations, excepting that we are going to-morrow to dine at W. C. Gellibrand's. We have to-day done a little at sight-seeing. We visited the 'Frozen Market.' The carcases of cattle and pigs, as well as poultry and fish, in a state of perfect rigidity, present a singular and somewhat repulsive appearance. As the frozen flesh and the bone are of nearly the same degree of hardness, the art of the butcher is extremely simple. Instead of dividing the pig into joints, the animal is sawn or chopped through in straight cuts, like the slices of a jam roll. It was curious to see a large fish, like a cod, divided by the fishmonger into pieces for sale; the man holding a knife across the back of the fish, and forcing it through by blows with a wooden hammer, the knife penetrating into the fish perhaps a quarter of an inch at each blow.

"We also rode out in a sledge, about ten miles down the Gulf of Finland, half way to Cronstadt, keeping about the middle of the Gulf. But instead of gliding smoothly over ice, we found it more uneven and jolting than travelling on the land. The ice is covered with snow several feet in thickness, which, owing to the great traffic to and from Cronstadt, is worked into ruts quite as deep and irregular as those in a muddy lane in winter. There is a line of posts or long poles driven into the ice to indicate the proper course, with stations or wooden houses like watch-boxes, at short intervals, from which a light is hoisted at night, and where, in foggy weather or during a snow-storm, a bell is kept constantly ringing. These precautions are highly needful, for a heavy fall of snow

would soon obliterate the track, and the shore not being visible on either side, a sledge would, under such circumstances, soon be lost, and the travellers in danger of being frozen. The thermometer has not risen above 9° or 10° all day, and there being considerable wind, made it feel very cold; but I have not taken cold, and neither of us are at all the worse for the exposure, although the sledge was by no means so warm as our travelling carriage.

"*Fourth-day Morning.*—We yesterday afternoon bought some views of Petersburg, &c., and a few other little matters, as reminiscences of our being in Russia, and afterwards went to dine at W. C. Gellibrand's, who received us with the greatest cordiality, having invited a party of English and American Friends to meet us, with whom the evening was pleasantly passed in conversation. . . . W. and M. Gellibrand observed that part of the land which was formerly occupied by the Wheeler family is so much altered, and built over, that W. C. G. could with difficulty recognise the entrance the last time he was passing that way.

"Since writing the above we have been with Count Nesselrode's secretary over the new palace, called the Hermitage. Such a profusion of works of art, including marbles, paintings, statuary, &c., but, more especially, the splendid costliness of the building itself, we were totally unprepared for. We spent about two hours in making a very cursory and superficial visit to this wonderful place. The authorities were exceedingly polite and courteous, showing us some parts of the building not usually exhibited to strangers. Henry Pease remarked that the profusion of gold reminded him of the description of Solomon's making that precious metal so plentiful in Jerusalem. There is one room in the palace appropriated to coins and medals of different countries. Among them was a series of the coins of England, from

Ethelred down to Victoria, embracing all the changes in a period of above 1,000 years."

"*Petersburg, Second Month* 9.

Count Nesselrode's private secretary called on us again to-day, and showed us over a public building called the 'Mining Corps,' containing a very interesting collection of mineralogical specimens, and also models of gold and silver mines in Siberia, showing the various operations connected with the production of those metals. There is also a full-sized model of the enormous mammoth skeleton found embedded in the ice some years ago, compared with which an elephant would look quite small. Nothing can exceed the kind attention shown us by the gentlemen connected with these institutions. At an earlier hour this morning we were conducted by A. Mirrilies to the Lancasterian school here established, chiefly for the children of Germans and other foreigners. It has now been in existence twenty-nine years, and appears to have been very useful to great numbers of the poor of this class. There were nearly three hundred children present when we called, and we heard them read both German and Russian. We were a good deal interested with our visit, though we could not understand what we heard, excepting through my own imperfect knowledge of German. We also went to see the Ice Hills, which is a very favourite amusement, resorted to for exercise and pleasure by numbers of the English here.

"*Evening.*—We have dined and taken tea at A. Mirrilies'; and whilst there we received a communication from Count Nesselrode informing us that it is appointed for us to see the Emperor to-morrow, at half-past one. We strongly feel the importance and responsibility of our position at this moment, and the great need we have for the guidance of a *wisdom better than our own*, at so critical a juncture. The news from

England to-day is considered extremely unfavourable; and there seems to be a general impression here, growing in strength, that war will not be avoided. If, under these circumstances, the feeble instrumentality of our mission should be permitted to assist, in ever so slight a degree, in turning the scale in favour of peace, it would, indeed, be cause for humble thankfulness. The English residents here who know most about it represent the character of the Emperor as very different from what we have so often heard it stated to be in England. In the relations of domestic life, he is said to be most exemplary; and so devoted to the interest of his subjects as to be almost idolized by them. Strange, too, as it may seem to us, who have been so long accustomed to hear the contrary, he is believed by the best informed English here, to be acting in the present Turkish quarrel from a real sense of duty, and from a sincere belief, however mistaken, that he is in the right. This being the case, I am very glad the 'Meeting for Sufferings' adopted the strain of address which characterises the document we have to present to-morrow. I believe nothing could have been so well adapted to the circumstances of the case. W. C. Gellibrand, who enters most kindly into our position and feelings, says, that, while feeling the solemnity of our present engagement, he considers that the probability of such a mission being useful *now*, is much greater than it would have been several months ago, or at any former period of the dispute. Without attaching too much weight to such an opinion, it is very satisfactory to find the judgment of the 'Meeting for Sufferings' so strongly confirmed by a person so well informed and so well able to judge as W. C. Gellibrand."

"*Petersburg, Second Month* 11.

"We yesterday saw the Emperor, who not only allowed us

to read the Address, but gave us time to make such additional remarks as we thought desirable.

"Baron Nicolay acted as interpreter, the Emperor speaking in French. We have made notes of the Emperor's address to us, and shall bring with us a statement of what passed at the interview, with, I hope, considerable accuracy.

"The tone of the Emperor's remarks was conciliatory and agreeable.* The outline of what the deputation stated, Joseph Sturge being the speaker, after reading the Address, and explaining the constitution of the 'Meeting for Sufferings,' from whom it emanated, was, that neither the Society of Friends, nor a large portion of the rightly-thinking part of the English public, approved of the inflammatory tone of the Press in England in relation to the question in dispute—that many of us had incurred unpopularity with those who wished to depend on physical force, by advocating the settlement of international disputes by arbitration—that, whereas the followers of Mahomet avowedly justified an appeal to arms, as a means of spreading their faith, the reign of Him, on whom the Christian rested his hopes of salvation, was to be, emphatically, one of *Peace;* and that, in case of a European war, amongst the multitudes who would be the victims, those who were the principal cause of the war would, probably, not suffer the most, but innocent men with their wives and children.

"On our thanking the Emperor for the manner in which he had received us, and saying that it would be gratefully

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* As an instance of this, R. C. has referred in conversation to the Emperor's having assured them that, should any action on the part of our Government take place which might be viewed as a "*casus belli*," before his pacific desires could be communicated in England, he should take no unfriendly notice of it.

appreciated by those who had deputed us to present the Address, and that though we should probably never see him again on this side Eternity, we wished him to know there were those in England who as sincerely desired his temporal and spiritual welfare as his own subjects, he shook hands with us all very cordially, and, with eyes moistened with emotion, turned hastily away, as we believe, to conceal his feelings, saying, 'My wife also wishes to see you.' We were accordingly introduced into the Empress's apartment, where we spent ten minutes in conversation with her and her daughter, the Duchess Olga; both of whom were able to speak English pretty well.

"This morning we have been making calls on Sir Hamilton Seymour, the British Ambassador; also on the British Consul, Baron Steigliz, and others, to whom we had letters of introduction, but whom we thought it best not to see until after we had accomplished our mission. On the whole we have proceeded with as little difficulty, and with as much satisfaction to ourselves, and I hope to those by whom we were deputed, as could have been reasonably expected; and it presents matter for thankfulness that so little impediment has arisen.

"Since writing the above we have had a call from Baron Nicolay, who says the Emperor wishes to prepare a written reply to the Address of the 'Meeting for Sufferings,' and also that the Grand Duchess of Leuchtenberg would be glad to see us at twelve o'clock on Third-day; and that if we will meet the wishes of the Imperial family by delaying our departure until Third-day afternoon, they will do what they can to facilitate our journey to the Russian frontier, and make up for this loss of time by sending a Government courier beforehand, in order that we may not have to wait for horses at the post-stations on the road, by which a good deal of

time is frequently lost. I am rather concerned to observe the great importance which the Russian Government appear to attach to our mission here, expecting more to result from it than I fear there is any reason to hope for. But the very earnestness with which they are seizing hold of so feeble an instrumentality clearly shows, among other proofs, how sincerely desirous the Emperor is of maintaining peace, and how anxiously he desires any way to be made for him to avert the calamity of war in any manner consistent with what he conceives to be the true honour and interest of his country. It will most clearly be our duty to use whatever influence we may possess, or may have acquired by the knowledge gained in our present journey, to promote this grand and supremely important object."

"*Second-day Morning.*

"Baron Nicolay informed us yesterday that he was commissioned to say that the Emperor wished to make us some little present in token of his satisfaction with our visit, and as a souvenir of St. Petersburg; but not exactly knowing how to do this in a way that would be most agreeable to our feelings, he asked if there was any one thing that we should prefer to another, to guide the Emperor in his choice. We have not the slightest doubt that this offer was made with perfect sincerity and good feeling, but we thought it best to write a note to the Baron acknowledging the Emperor's marked kindness and condescension in making the offer, but stating that, under the peculiar circumstances of our present mission, we thought it best not to accept it; fearing that the moral influence of our representations in favour of peace in England would be weakened by its being known that we had accepted such a present.

"The thermometer to-day at 35° below freezing."

"*Dorpat, Second Month* 16.

"When we left Petersburg on Third-day afternoon the road was in capital order, and we proceeded a few stages—our carriage on the sledge—with considerable rapidity; but in the course of the night there came on a snow-storm, with a high wind, which by the morning had caused great drifts in the road, that greatly obstructed our progress. In attempting to pass one enormous drift, near Narva, which nearly blocked up the road, our carriage was entirely upset; but, coming down on the soft snow, we were not at all hurt, which is cause for much thankfulness. By the help of a number of peasants, who soon came to our assistance, we got the carriage upright in half an hour, and proceeded on our journey, the carriage not being materially damaged. Throughout the day, however, we proceeded very heavily on account of the quantity of snow, and were once or twice stuck fast in a drift, from which it required the help of a number of men to extricate us. We had intended to proceed through the night, but as the existing state of things would have made that both difficult and unsafe, we lodged in a country post-house, at a place called Raima Pasgern, where we found tolerable accommodation. During most of yesterday it rather thawed, the thermometer having risen forty degrees during two days—from 5° below zero to 35°—and during last night there was a further considerable fall of snow; so that we began to fear that we should be quite stopped. Happily, however, the last fall of snow was not accompanied by wind; so that when we started this morning, although the snow was very deep, it had not drifted, and we were therefore able to proceed at a slow pace; but, though we have been travelling a night and two days, we are only two hundred and twenty miles on our way from Petersburg. To-day the weather is fine, with a return of frost; but the snow is not yet sufficiently

beaten to make it prudent to travel by night: we therefore lodge here to-night, and start to-morrow morning for Riga, which we hope to reach on Seventh-day morning. It is 180 miles from hence.

"Before leaving Petersburg on Third-day we waited on the Duchess of Leuchtenberg, agreeably with her request, and were admitted to a short interview, during which, however, nothing particular passed on either side. We could not, however, avoid the painful conclusion, from many incidental circumstances, that during the last few days the probability is lessened of a pacific solution of the present unhappy dispute. We suppose that the arrival of the news from England, with the tone of the debates in Parliament, leave very small reason for hoping that the English and French Governments will consent to any terms which the Emperor would consider consistent with his dignity and the honour of his country; so that, as far as human sight can go, the alternative of war appears almost inevitable. This is truly affecting; but we know that even the most untoward events are under the control of a superintending Power, and are made subservient to the accomplishment of His designs. Under any circumstances, we cannot but feel satisfaction in having made an attempt, however feeble, to contribute something towards averting the dreaded result.

"Very great kindness has been shown to us by the English residents at Petersburg. On the evening before we left we met a large party at W. C. Gellibrand's, including Dr. Law, the English Church clergyman; T. S. Ellerby, minister of the English and American Independent Church; Dr. Handyside, an eminent Scotch physician settled here, and a number of leading merchants, &c., and also of ladies. We thought it best to read the Address to them. They expressed a warm approval of the document, and much interest in our visit and

its object. It will be impossible for us to do otherwise than retain a grateful sense of the kindness we have received from these truly estimable persons, and, indeed, from all classes. For, on the day before our departure, we had a very friendly call from an old Russian admiral, who is much respected; and on the afternoon of our leaving, we also had a long call from Baron Nicolay, an attaché of Count Nesselrode, from whom we have experienced much and persevering kindness. We had also farewell calls before leaving from Dr. Law, W. C. Gellibrand, Dr. Handyside, T. S. Ellerby, A. Mirrilies, Charles Nottbeck, &c., so that our time was pretty fully taken up.

"During most of the time since we left Petersburg the weather has been cloudy, but for some hours before sunset this afternoon we had a fine clear sky with bright sunshine, which was quite a treat. The effect of the rays falling obliquely through the pine forests, with boughs laden with snow, was exquisite. It reminded me of the lines,—

'In the solemn depth of the forest shade,' &c.

As we intend to travel from Königsberg almost as fast as the mail, I expect this will not reach thee many days before our return. In the hope of being permitted through the Divine favour to meet very shortly,

"I am, &c."

ADDITIONAL MEMORANDA.

"We left Dorpat on Sixth-day morning, Second Month 17th, a little before daylight, and the state of the roads, as we advanced, plainly showed the wisdom of not encountering so much danger in the darkness of the preceding night. In one place we overtook the Malle Post stuck fast in a snowdrift,

the nine horses attached to it appearing unable to drag it out. Our carriage, being lighter, was got through more easily; but, in order to accomplish this, the driver was obliged to force our seven horses into a gallop a little before reaching the obstacle, availing himself of the momentum thus acquired for dragging it through the drift. Towards evening the road became better, and we ventured to travel through the night; not, however, without much difficulty and various stoppages in the snow-drifts. We reached Riga about noon the following day (Seventh-day) but did not stop there long, as we had decided to proceed to Mitau, intending to spend First-day there. But, on leaving Riga and crossing the Dwina into Courland, the weather became so much warmer, and the snow began so rapidly to melt, that our courier feared we were on the eve of a general thaw, which would effectually put a stop to all travelling for a time; and in order, if possible, to avoid so serious a delay, we gave up, though reluctantly, our intention of stopping during First-day, and pushed on through the night towards Tauroggen. During the night the frost set in again, and towards morning we found the snow thicker and the roads worse than they had been at all, so that for a considerable distance our rate of travelling could not much exceed two miles an hour. After daylight things began to mend, and we enjoyed the sight of a magnificent sunrise; the effect of which over an unbroken expanse of snow was extremely fine. Some hours later we were interested in observing the peasantry flocking to the rustic-looking churches (Greek); some walking, but most of them on light sledges of a rude construction, drawn by a single horse. The effect was quite picturesque, and, judging from the numbers collected from a thinly-inhabited district, I should think the habit of attending public worship among these poor people must be almost *universal*. We reached Tauroggen about the middle

of the day, and after spending a few hours there (in the course of which we held our little meeting), we proceeded in the evening to Tilsit (the first town in Prussia), which we reached about ten o'clock. On crossing the frontier, a few miles after leaving Tauroggen, the officer at the Prussian custom house (an agreeable-looking old man) came to the window of our carriage, accosting us with the salutation, 'Welcome to Prussian ground, gentlemen!' Independently of this man's kind civility, it was a great comfort to us to find ourselves again in Germany. We got to bed at Tilsit towards eleven o'clock; but, though we had not been in bed before since leaving Dorpat, I found it very difficult to go to sleep, either from being too much fatigued or from the nervous system being over-excited. However, we rose early the next morning, and set out in good spirits for Königsberg, which we reached early in the evening. The day was cold, the thermometer at eight or nine o'clock a.m. being down to 15° or 16°; but the sun shone brilliantly in a cloudless sky, and, there being no wind, we were not at all inconvenienced by the cold.

"After staying an hour or two at Königsberg, we proceeded by the night train of the railway for Berlin. The change from our cramped position when travelling from Petersburg, to the spacious seats and soft cushions of the first-class carriages on the Prussian railway, was very great and very pleasant; so that we slept a great deal through the night, and a little before daylight in the morning we reached Dirschau on the left bank of the Vistula. Here we waited a considerable time, and refreshed ourselves with an early breakfast. The frost was severe, and the sky remarkably clear; and in walking up and down the platform, my attention was much attracted by the sparkling brilliancy of the planet Venus, then recently risen. After a pretty long day's journey, we

reached Berlin about ten in the evening, and lodged at our old quarters at the Hotel de Saxe.

We left Berlin early the next morning, and proceeded, by way of Brunswick, Hanover, &c., to Cologne, which we reached late at night, and after procuring supper we immediately set out again for Belgium and England. The morning dawned on us a little before getting to Malines; and the mild air and the sight, for the first time, of the green fields, were exceedingly pleasant. We had been so long accustomed to view the unbroken expanse of snow in Russia, and the scarcely less wintry aspect of nature whilst travelling through North Germany, that the total disappearance of white, and the substitution for it of the smiling verdure of West Belgium, were extremely refreshing to us. We breakfasted at Malines, and proceeded by way of Ghent and Lille to Calais, whence we crossed to Dover and proceeded by the evening train to London, which we were favoured to reach in safety on Fifth-day evening. We were also in good health with the exception of a heavy cold which I took, as I suppose, in consequence of our sudden transition, by the rapid railway travelling, from the frosty atmosphere to which we had been so long accustomed to the mild damp air of the English Channel. Our journey from Dorpat, about sixteen hundred miles, was performed within the week—a rate of travelling which has rarely been equalled excepting by Cabinet couriers, &c.; and considering the unusual risk that we unavoidably incurred from the state of the roads in Russia, it is indeed cause for humble thankfulness to our great Preserver that we were permitted to accomplish this undertaking without encountering any material accident. We lodged at W. Hughes's, and spent Sixth-day, and most of Seventh-day, in conferring with the Meeting for Sufferings and waiting on the Earl of Aberdeen. These engagements

being completed, we returned to our respective homes on Seventh-day night, the 25th of Second Month."

Although the pacific embassy of our friends was not crowned with success, we cannot doubt but that their Christian heroism conveyed a teaching lesson to many minds, subsequently enforced by the enormous waste of life and treasure in the Crimean war; and abundantly confirmed by the fact, that "all the guarantees for the Independence of Turkey which were thought to justify the war, were (in 1871) absolutely surrendered by the very powers which waged the war." *

Whilst lamenting the infatuation which led to this fearful result, no sentiment of regret at having borne a part in this mission of peace and goodwill was ever expressed by R. C.; but, on the contrary, feelings of thankfulness that the effort had been made to avert the calamity.

The following extracts from an address delivered by him at the Annual Peace Meeting in London, in the Fifth Month of this year, convey some of his sentiments on the question, especially with regard to one plea advanced by apologists for the war:—

"He did not regard the resolution as implying any vote of censure upon the present Government. Much as he deplored the course which events had taken, he felt no inclination whatever to indulge in any spirit of censure with reference to the Government collectively, or Lord Aberdeen in parti-

* Vide *Herald of Peace*, June 2nd, 1873.

cular. There had been, in the public conduct of the Earl of Aberdeen, much that he greatly admired, especially when he filled the office of Foreign Secretary under Sir Robert Peel. . . . He hoped that long before the time when he (Lord Aberdeen) would go down to the house appointed for all living, he might see the nations of Europe again enjoying the substantial blessings of peace. One reason which had tended to render the present war popular, even among professors of religion, was a hope that seemed to be generally entertained, that it would result in additional facilities being acquired for the spread of the Gospel. It was supposed that the Russian Government was one of such unmitigated barbarism and intolerance that whatever could have the effect of crippling it, or confining its power, must necessarily be conducive to the spread of Christianity. That was strongly urged in the celebrated speech of the Earl of ———, in the House of Lords; and it agreed substantially with the view taken by not a small proportion of that class of the community whose sentiments were entitled to great respect. He thought, however, that the anticipated advantage was a very questionable one. Christianity possessed an inherent power and vitality which enabled it to dispense with such support, and to triumph over all the opposition that could be brought to bear against it. This was the case when Christianity was promulgated by the Apostles, and on every subsequent occasion when there had been any great extension of vital religion. When men had offered Christianity the arm of flesh, the carnal weapon of the sword, she had either refused the proffered support, or had become paralysed by accepting it. Looking at the question in a practical light, remembering the scope which war gave to all the worst passions of the human heart, and the frightful amount of crime with which it was always accompanied, he thought it might fairly be doubted

whether such an exhibition of the fruits of religion as *that*, by a nation professedly Christian, might not do as much damage to the cause of Christianity in the eyes of the world as any good that could be achieved as the result of such a manifestation of crime and disorder. But he thought it possible that persons in this country had exaggerated the intolerance and bigotry which prevailed under the Russian Government; or, even supposing Lord ———'s statements to be correct, there might be another class of facts brought forward which might modify the impression produced by the speech to which he had alluded. When he was at St. Petersburg, he saw a large Lutheran school for providing secular and religious education for the children of the poorest classes. It contained about 130 boys and 170 girls; and he was highly gratified at the manner in which the school was conducted by the teachers, who seemed admirably qualified for the office which they filled. The school was supported by voluntary contributions, and among the principal contributors were the members of the Imperial family, and some influential British residents in St. Petersburg. Institutions of that kind showed that while there might be in Russia much that was barbarous and intolerant, there was much that was vital and saving, in connection with Christianity, deserving the serious attention of those who thought that the Gospel was to be advanced by carrying on the present war."

We select some portions of R. C.'s letters written during his attendance at the "Yearly Meeting" of Friends held this year:—

"*London Fifth Month* 26, 1854.

". . . . The comparative monotony of this part of the business was, however, relieved by the reading of Testimonies

concerning deceased Ministers, some of which were of great interest. One in particular, from Durham, respecting the late Anna Hutchinson, of Bishop Auckland, was among the most instructive of these documents to which it has ever been my lot to listen. She was brought up in the Established Church, and was accustomed, in the early part of her life, to much gay company and amusements, attending the ball-room, theatre, &c. She afterwards became an altered character, joined the Wesleyan Methodists, and filled the station of class-leader in that body. This, with her subsequent connection with our own Society and her becoming a Minister in it, forms, altogether, as interesting a piece of religious biography as is often met with. . . . The consideration of the state of our Society was concluded this afternoon. We have had exceedingly instructive addresses from William Matthews, Robert Jowett, and some other Friends. Among other matters concluded on, it is decided to issue an Address (or document of some kind) on the Testimony of Friends in relation to War. There was some interesting discussion on this subject in the large Committee this evening, and I believe it will also be referred to in the Yearly Meeting's Epistle."

"*Fifth Month* 31.

"On Second-day and yesterday a variety of interesting topics were brought under notice, the *most* so being the report of our friends of the American Deputation, containing a narrative of their proceedings in carrying out the concern of the Y. M. entrusted to them, and including also some account of the illness and death of William Forster. There was a very solemn influence over the meeting, accompanied by a feeling of *chastened* sorrow, while these particulars were before it; and a number of impressive addresses were delivered by Friends who sought to improve the opportunity

for stimulating others to follow him as he had endeavoured to follow Christ. Much affectionate sympathy was also expressed for his widow, and Josiah Forster was encouraged to convey the assurance of it to her, and also to his sisters, whose circumstances of sorrow were dwelt on with affectionate tenderness.

". . . . The minutes of the Meeting for Sufferings relating to our mission to Petersburg, and also the report of that visit, with pretty much in the way of verbal addition from Joseph Sturge, occupied the greatest part of another sitting. Friends generally expressed satisfaction with the concern of the Meeting for Sufferings in this affair, and also with the manner 'in which the deputation had carried it out.' . . . . We also had a very acceptable visit from Priscilla Green, who spoke on the text, 'He that dwelleth in the secret place of the Most High,' &c., and referred in an instructive manner to the course of safety for Friends to pursue under the exciting circumstances which are transpiring around us. On the whole the Y. M. has been probably as interesting and instructive as any for a number of years."

Under date of Bristol, Eleventh Month 28th, 1854, after referring to indisposition, he writes :—

"This is to me a source of much disappointment, as I was looking forward with interest not only to the Anti-Slavery Convention, but also to the proposed meeting of the Friends of Peace to-morrow evening. I am not, however, aware that I could have suggested anything at all likely to be useful, though it would have given me much satisfaction to have been present at the discussion. I fear the time is not yet come when we can advantageously make any public demonstration, or do anything beyond the quiet circulation of tracts. . . . . I am fearful we shall have to wait for this [the

public enunciation of the Peace principle] until there has been a little more *suffering at home.* The tract 'Does War Help Christianity?' is exceedingly valuable, and better adapted than most others for circulation at the present time."

Many notes written during this and the following year, refer to the same subject, and to the varied phases of feeling in this country with regard to the war. At times the extensive circulation of Peace Tracts appeared to be the most practicable mode of endeavouring to educate and influence public opinion on this important question: at others, R. Charleton counselled, and lent his hearty aid in support of, more active measures, as the holding of meetings, or the delivery of lectures by the able Secretary and others.

Yet it must not be supposed that although so much time and thought by day, and in waking hours by night, were given in this direction, that other causes to which R. C. had devoted his energies for many years were neglected. Temperance, education, and kindred objects continued to receive his steady, persevering attention; whilst the precept was ever carried out, in dependence upon Divine grace and guidance, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

CHAPTER VI.

Tour in Switzerland—Letters therefrom and from Paris—Other Correspondence — Views on Temperance and Education — Attends Peace Conference at Manchester—Accompanies J. Forster to Paris—Letter therefrom.

In the summer of 1856 a journey was taken to Switzerland for needed recreation; and although the ordinary track of tourists was followed, and there were no *adventures* to record, we think some of R. C.'s simple yet graphic descriptions of Alpine scenery may be acceptable, especially to our younger readers. They indicate a mind capable of turning from the grave responsibilities of the Christian and the philanthropist to the beauties of nature, and the interests of travel; whilst objects connected with the welfare of his fellow-creatures did not escape his observation.

We now give extracts from his letters written during this tour. R. C. had previously visited Switzerland in 1844:—

"*Vevay, Seventh Month* 16, 1856.

". . . . The weather during yesterday and to-day has been so fine as to make ample amends to us for the dis-

appointment we experienced from the rain at Heidelberg. The view we obtained at sunset last evening of the magnificent range of the Bernese Alps (including the Jungfrau, Mönch, Eiger, Wetterhorn, &c.), was all that could be desired. The extreme clearness of the atmosphere enabled us to see these vast masses of snow with great distinctness and sharpness of outline, the whole surface being beautifully tinged with the sunset glow. We afterwards walked out a little along the edge of the lake by moonlight, enjoying the scene greatly. This morning we spent an hour or two in writing, &c., and at half-past ten set out from Neuchatel in the steamer along the lake, to the western extremity at Yverdun, from thence to Lausanne by railway, and from Lausanne to Vevay by steamer on the lake of Geneva. The weather has been fine and dry, though not so clear as yesterday; but the views along the lake of Geneva were very beautiful and picturesque, and we have again particularly enjoyed the sunset. It had been cloudy all the afternoon, but a bright gleam from the setting sun, through a long streak of clear sky just above the horizon, suddenly shed a beautiful crimson tint over the mountains and the lake, producing an effect which, though not equally grand or sublime with the Bernese Oberland last evening, was, in its way, as charming as could well be imagined. Fortunately we were standing at the edge of the lake, just where this beautiful phenomenon occurred, so as to enjoy it completely."

"*Seventh Month* 17.

". . . . We have been spending to-day very pleasantly with the Tylors, at Veytaux, making an excursion to the Castle of Chillon, which is quite near. . . .

"Whilst at Veytaux, we were introduced to Judge Masson, C. T.'s landlord, a fine-looking old man of 80. He is a person

of consequence, having been appointed to his office by the Government of the Canton Vaud; an office which he filled for many years, and for which his sagacity and sound judgment appear to have remarkably qualified him. His personal appearance was quite illustrative of the extreme simplicity of Swiss manners. He was attired in a working dress, but greeted us with all the refinement and courtesy of a thorough gentleman. His appearance and manner quite reminded me of the pictures of patriarchal simplicity given in the early part of the Old Testament history. There is also to be observed in Switzerland, very much more than we see in England, of that freedom of intercourse, and mutual kindness of behaviour between the different classes, of which the narrative of Boaz and his reapers furnishes the Old Testament model. Children of the poor, to whom we sometimes give little books, will thank us, and offer to shake hands, without any approach to *rude* familiarity; but without a particle of that uneasy restraint which such children in England feel in the presence of their '*betters*.' "

"*Chamounix, Seventh Month* 21, 1856.

". . . . We were favoured throughout the day with particularly fine weather, and saw Mont Blanc and the surrounding elevations under more than commonly favourable circumstances, both on the road, for several miles after leaving Geneva, and from the bridge over the Arve, at Sallanches, which is considered one of the grandest views in Switzerland. At the latter point, however, the effect did not quite equal our expectations; for though the outline and every part of the magnificent range appeared with the greatest distinctness, yet the extreme clearness of the air, and entire absence of clouds, gave the mountain the appearance of being much nearer to us than was really the case, which necessarily had

the effect of greatly detracting from its apparent size; and though perfectly conscious of the illusion, we found it almost impossible to dispel it. The view we obtained afterwards from a point between Sallanches and Servoz was much more striking. At a great depth below us was seen the Arve rushing, almost like a cataract, between rugged rocks and under overhanging woods. Immediately on the right of us, behind the river, was a lofty mountain rising to a peak, and covered to the summit with firs; to the left hand an equally lofty peak, but quite bare; whilst through the opening between the two, was seen in the background the whole mass of Mont Blanc, towering vastly above the eminences referred to. The effect was heightened by a light fleecy cloud which floated in front of the mountain, concealing a portion of it, and thus serving to throw back the remainder to its real distance, adding of course to the effect of altitude and vastness. The whole scene was one of indescribable grandeur. We had also a magnificent *near* view of Mont Blanc in the evening, from Chamounix itself, where we sat watching it, whilst the rays of the setting sun threw over the snow a beautiful rose-coloured tint. This gradually disappeared from the successive peaks as the sun sank below the horizon, until the whole mass had resumed its cold and chilly whiteness. The effect was altogether sublime, but scarcely more so than the distinct view of the same objects from Geneva on the preceding evening. . . . On our way from Geneva to Chamounix we had for fellow-passengers most of the way, a Berlin gentleman and lady, the former having been for many years an officer in the Prussian army, but having lately obtained his discharge. He gave us a statement of his religious opinions, which were highly rationalistic and unsatisfactory; though he appeared to have read the Scriptures, and even to be tolerably familiar with the New Testament. We endeavoured, as well

as we could, to point out to him the unsoundness of such a system of religion as he had propounded to us, and I read to him a good part of the German translation of W. Allen's truly excellent tract, 'Thoughts on the Importance of Religion,' to which he listened with apparent attention, and expressed his concurrence with much of it. He afterwards accepted the tract, and may perhaps read it. We parted in the evening very agreeably.

". . . . Chamounix is a dark Roman Catholic place, of which we had affecting proof yesterday. From our chamber window, which looks towards the church, we saw a long procession with banners, moving *round* and *into* that building, consisting of the country people of the district; the females walking first, dressed with white hoods and white upper garments (to look like nuns), and the men following. In the middle of the procession was the priest, dressed in his ornamental sacerdotal vestments, and carrying, under a gaily-coloured canopy what we supposed (for we did not go out to see it) to be the *host*, with a crucifix, and his assistants bowing to it at intervals and swinging censers before it, chanting as they passed along. Altogether it seemed a greater piece of mummery than I had before seen, even in Popish countries; and we could not but feel our privilege in being permitted to live in a country of greater light. At the same time it was impossible not to be struck with the sincere, though misdirected devotional feelings which these poor creatures displayed; and it brought to mind our own larger share of responsibility in proportion to the clearer light we enjoy. Even the blind devotion of these misguided people is infinitely more rational than that practical indifference to the claims of religion which prevails to so large an extent among the nominal professors of a purer faith. . . ."

"*Evening.*

"The weather not being fine enough to admit of our going up the Flégere with much prospect of a view, we have visited the Mer de Glace, and also, before doing so, the source of the Arveron which flows out of the Glacier de Bois, the lower termination of the Mer de Glace. The constantly melting snow and ice throughout the whole length of the enormous glacier finds an outlet at the lower extremity, through which it has scooped a beautiful vaulted arch (perhaps sixty feet in width and thirty in height), the roof and sides consisting of a continuous mass of *blue* ice. As the summer advances successive portions of the material of the arch melt and crumble away, and the structure ceases to exist. When we saw it, however, it was in a very perfect form, and presented an appearance of much grandeur and beauty."

"*Visp, Seventh Month* 23, 1856.

". . . . We have been highly favoured as to weather, which, in Switzerland, is most important. On Third-day morning we were up before five o'clock to see the effect of the sunrise on the snows of Mont Blanc. The prospect was magnificent—the sky perfectly cloudless, and the valley and all the lower elevations continuing in shadow whilst the higher summits were brilliantly illuminated with the sun's first rays. The whole range of bold and massive or delicately tapered and sharp 'aiguilles' standing out with wonderful distinctness from the sky behind. At eight o'clock we started for the Tête Noir and Martigny, riding in a voiture to Argentière in order to lessen the distance of riding on mules. We continued to have splendid views of Mont Blanc and his aiguilles, as they gradually receded into distance, assuming constantly varying aspects from the changing direction of the gorge, through which they continued in part visible, until we finally

lost sight of the whole of this magnificent spectacle at the middle of the Val-orsine. I need not describe the scenery of the Tête Noir, as it will all be familiar to D. A. and A.; but the weather continued throughout the day as clear and bright as could be desired, so that we saw all these points to great advantage. . . .

"I may remark that the scenery along the Tête Noir (which was, for the most part, new to me) much exceeded my expectations of its grandeur and beauty, and we both thoroughly enjoyed it. We were especially interested by the contrast of the wild and rugged mountain scenery through which we had been passing with the calm and peaceful valley of the Rhone, which we looked down upon from the brow of the last great elevation, some 3,500 feet above Martigny, which we were fully two hours in descending. From it we obtained very extensive views of this fine valley stretched out below us and warmed with the rays of the evening sun, the snowy peaks of the Bernese Oberland appearing as a background in the extreme distance."

"*Riffelberg, Seventh Month* 25, 1856.

"We came to Zermatt yesterday, as intended, the weather continuing fine for the journey; but it changed soon after our arrival, and we were not much too soon at Zermatt to avoid a pretty heavy thunderstorm. This morning (the weather being dry, though misty) we thought it best to come here to take our chance of its clearing up; but it is now become wet and foggy—in fact, as unfavourable as it could well be for mountain scenery. This is somewhat disappointing to us, but it may furnish a useful lesson; or, at any rate, it will give us scope for the exercise of patience—a quality of

so much practical value that its improvement by a little exercise may make ample amends for any little disappointment in sight-seeing. . . ."

"*Visp, Seventh Month* 28

". . . . We have had a very pleasant ride from Zermatt to-day, on mule and horseback as before; but it was much more enjoyable than our ride to Zermatt last week, there being a fine fresh breeze which greatly moderated the heat of the day. This town, and, indeed, the whole valley from hence to Zermatt, suffered greatly from an earthquake about a year ago—very many houses were thrown down, and more greatly injured. We have seen many of them still in ruins, though most of them are either rebuilt or in course of being so. Besides the destruction of houses, churches, &c., the solid structure of the earth itself affords, in several places that we have passed, remarkable evidence of the prodigious subterranean forces which must have been at work. Enormous masses of rock have been dislocated from the sides of steep hills and precipices and rolled down into the river, breaking off trees or tearing them up by the roots. We passed several such scenes of desolation between Zermatt and Visp, and in one place we were shown the remarkable phenomenon of a *new spring* (strongly tinged with a brown colour, as if it were a chalybeate) bubbling up abundantly where, until the earthquake, not a drop of water had been known to flow. The inn which stood where we dined to-day was completely overthrown, and has been since rebuilt. Considering the poverty of this canton, compared with most others in Switzerland, it affords remarkable proof of the energy and perseverance of the Swiss that such a fearful destruction of property should be in course of being so rapidly replaced.

Providentially (one might almost say *miraculously*) no life appears to have been lost, and there were only a very few broken limbs."

"*Lauterbrunnen, Seventh Month* 31.

". . . . After calling at the Post-office, we took a walk last evening, at sunset, to the churchyard (at Thun), which is on very elevated ground, and approached on one side by a flight of about 150 stone steps, covered by a roof and well protected from the rain. From this point we obtained a fine view of the Bernese Alps, and also of the lake and town of Thun, which is a neat, very picturesque, and apparently comfortable and thriving place, presenting a striking contrast to the decayed and desolate appearance presented by most of the towns we have seen in the Canton Valais (and we have seen them nearly all) since we left Chamounix. I do not know to what extent this difference may be accounted for by the fact of Valais being a Catholic, and Berne a Protestant, canton; but it seems reasonable to suppose that the enslavement of mind and repression of intellectual activity which the profession of Popery implies, cannot but be very unfavourable to the development of social and commercial prosperity also. This morning we came from Thun to Interlaken by steamer, enjoying the fine view of the mountains which surround the lake; and after taking up our quarters at the Schweitzerhof (which is a very comfortable hotel), and spending a few hours in resting and making little purchases, &c., we dined at the early table d'hôte, and came on afterwards in a neat little carriage to this place. We have since visited the Staubach Falls and the upper part of the valley, which is fine, and would probably have appeared even more interesting than it did, but for the circumstance of our having already become familiar with still finer scenery."

"*Hotel Jungfrau, near the summit of the Wengern Alp.*
"*Eighth Month* 1.

"The morning being delightfully fine and clear, we left Lauterbrunnen soon after five, and came on horseback up the steep ascent to this point (about 6,500 feet above the sea), which is separated from the Jungfrau by a very narrow valley. . . . [From the open window there is] a magnificent near view of the mountain range of the Jungfrau, Mönch, and Eiger, which, from the extreme clearness of the atmosphere, appear almost close to us, the base of the Jungfrau being in reality not more, perhaps, than two-thirds of a mile distant. The sight of such an enormous mass of rock, glacier, and snow is extremely grand, equal perhaps to anything we have seen—indeed, more so than any one single object seen from the Riffelberg, though the effect, as a whole, is so different as scarcely to admit of comparison. I mentioned 6,500 feet as the height of this point, but this is not quite correct, the road continuing to ascend for some distance after the hotel is passed."

"*Grindelwald* (*Afternoon*).

". . . . Our journey over the Wengern Alp to this place has been most successfully performed. The view after we left the Hotel Jungfrau became, if possible, still more striking, as, in addition to the mountains before named, the magnificent mass of the Wetterhorn soon came into view."

"*Lucerne, Eighth Month* 7, 1856.

"We spent a very pleasant day yesterday, partly in visiting objects of interest at Lucerne and partly in making an excursion to the further end of the lake, and returning from Fluelen in the evening. The weather was extremely fine, so that we saw the delightful scenery on the shores of the

lake to great advantage, particularly the bold precipitous rocks on the Bay of Uri, as well as the softer beauty of the wooded hills sloping down to the bank in other portions of this beautiful sheet of water. . . . We feel it to be cause for much thankfulness to have been favoured with health and preservation from accident, as well as with such generally fine weather as has enabled us to accomplish all that we had in view, with less of interruption or disarrangement of our plans in any respect than it would have been reasonable to calculate on. The prospect of reaching home within a week is truly pleasant to us, and I trust that our prolonged absence will not have had the effect of rendering in any way irksome to us the ordinary duties and engagements of every-day life."

"*Paris, Eighth Month* 10, 1856.

"We reached Paris yesterday morning at about eleven o'clock, and, after getting a little refreshment, spent most of the remainder of the day in sight-seeing—visiting the Louvre, and afterwards the Père-la-Chaise, which is, perhaps, the most remarkable burying-place in Europe. We spent several hours in wandering among this wilderness of tombs and sitting down in the shade of the overhanging trees, which the great heat of the weather rendered agreeable. The statuary and sculpture erected over the remains of some of the famous warriors and statesmen who lie buried there is imposing enough; but there is something more interesting to one's feelings in observing the way in which many of the humbler graves are attended to by surviving relatives, who give expression to their affectionate remembrance by planting flowers on the spot, and afterwards visiting them from time to time to weed and water and keep the beds in neat order. On our way along the walks we met a gentleman and lady, the

former carrying a watering-pot and the latter a bunch of flowers; their destination probably being the grave of a deceased child. There are multitudes of shrines with crucifixes, altars, wax tapers, &c., for masses for the dead. We also noticed many epitaphs, some simply eulogistic, others of a sentimental character tinged with more or less of religious reference to the departed; but generally marked by a lamentable absence of any distinct and satisfactory allusion to the only ground of a sinner's hope. In this respect it contrasts remarkably with the burying-ground we visited at the Protestant church at Thun, where the simple, though affectionate, references to departed friends, combined with a lively expression of faith in the Redeemer, interested us much. We are quartered at a comfortable hotel, but on the fifth story, and in a room looking out on the roofs of houses on the opposite side of a yard. We are very quiet, and get the air all the purer for being at such an elevation. We found the place quite congenial for our 'sitting' this morning, as well as for reading and quietly spending the chief part of the day.

"We intend devoting to-morrow to seeing more of the 'sights' of Paris, particularly the Jardin des Plantes and some public buildings. But the general bustle and gaiety of this fine capital is little in harmony with the scenes we have been familiar with in Switzerland, and in two or three days more I believe we should both become *thoroughly tired* of being here. The thought of leaving it on Third-day is truly pleasant to us; yet I feel glad that we came here, as it is desirable to know something, at least, of the capital of a country with which our own is in so many respects and so intimately connected."

The following is addressed to E. H. Duval, in Canada.

E. H. D. was for many years at the head of the Red Cross Street School, in Bristol, and in this position had won R. C.'s cordial esteem and regard. A correspondence was maintained with him to the close of R. C.'s life, from which we shall occasionally present extracts:—

"*Seventh Month* 2, 1857.

". . . . Joseph Eaton is now staying at Linton, in Devonshire, and, though still but poorly, is, I hope, improving. My object in writing is to take the opportunity of sending thee a copy of our Yearly Meeting's Epistle, which will, I trust, prove interesting. I consider it a document of high value, clearly exhibiting and enforcing those great principles of religious truth on which Evangelical Christians of all denominations are substantially agreed. A few weeks ago we had a visit from Neal Dow, of Portland (Maine), who most effectively addressed a company in the Broadmead Rooms on the principles and working of the Maine Law. He lodged at my house, and we were greatly pleased with his company. His visit to this country will, I feel sanguine, lead to good results."

The following, from a note dated Eleventh Month 6th, 1857, is characteristic of the writer. R. C.'s habitual desire to see and encourage the bright points in the characters and labours of others, and especially of those whose talents and position were not conspicuous, was often instructive. No less so was his constant exemplification of the grace of charity, so beautifully set forth in the thirteenth of Corinthians. This was the more striking from his naturally keen perception of any weak

points in individuals or in their work, and the superior order of his own abilities:—

"I went to ——— yesterday evening, and, after taking tea with the Independent minister, attended and partly conducted the examination of the British School. It was an interesting time, and I felt quite glad to be there. They are poor people that manage it, and a very *humble, unpretending* affair it certainly is, though I believe decidedly useful, and the parties there are always so glad of one's help, and so much appreciate it, that one regrets being away on such occasions."

The following allusion to R. C., in the *Western Temperance Herald*, dated August 11th, 1857, and the subsequent letter from himself, indicate his continued strong interest in the Temperance cause, in connection with the young, and with education:—

"In the course of [R. C.'s] observations he noticed the firmness and consistency of children in keeping the pledge, adducing, as an example, the statistical returns from Frome read to the Conference that day; where, in a well-organised Band of Hope, consisting of seven hundred members, only three per cent. had been known to violate the pledge."

In reply to letters by Mr. Cassell to gentlemen in various parts of the kingdom, asking their opinion as to how far the use of intoxicating drinks operates to produce the early removal of children from school, R. C. says:—

"There can be no doubt that the drinking habits that

prevail among the humbler classes of the community interfere most seriously with the education of their children. Whilst their resources are exhausted by the wasteful expenditure involved by these indulgences, their sense of parental responsibility is proportionately weakened and blunted; so that, in some cases, the education of the children is wholly neglected, and in others very imperfectly attended to, the children being taken from school at too early an age to admit of their deriving much benefit from the instruction of the school.

"According to the best estimate I can form from the data before me, it would appear that (apart from voluntary subscriptions, endowments, and Government grants to schools for the poor,) the sum contributed by the working classes themselves in this city towards the education of their children is less than £4,000 per annum; whilst, on a very moderate computation, the money expended by the same classes in the purchase of beer, spirits, and tobacco, must exceed £250,000 per annum, or more than sixty times as much as they spend on the education of their children."

The following is addressed to the Secretary of the Peace Society. R. C. soon after attended and took part in the Peace Conference held at Manchester, with special reference to the then "affecting circumstances" of British India:—

"*Tenth Month* 7, 1857.

"Please send me 1,000 more of the tract, 'Government by the Sword,' which, together with the 2,000 already sent, will have been paid for by the thirty-six shillings already remitted. The 2,000 already received are nearly distributed. One clergyman of the Established Church who received it

was so pleased with the tract, that he applied for 200 more, which I sent him yesterday."

When at Manchester, R. C., having a few hours to spare for visiting the National Exhibition of paintings, availed himself of the opportunity, and it is well remembered with what lively interest he viewed these art treasures, evincing no little taste and discrimination in his comments upon them, and power to appreciate their value.

In the spring of 1858 R. C. accompanied Josiah Forster to Paris, in order to bring before the view of the Emperor, and of those possessing political authority and influence, their indirect implication in the iniquitous slave-trade, should the measure then proposed by the Government be carried into effect—the importation of Coolies into some of the French colonies;—a project which was afterwards abandoned at the representations of the English Government.

We doubt not that the efforts made by the friends of Abolition, at home and abroad, conduced to this result.

The following letter was written by R. C. during this stay in Paris:—

"*Hotel du Louvre, Paris, Fourth Month* 10, 1858.

"We shall *not* see the Emperor, but we had a very full opportunity with Count Walewski (the Minister for Foreign Affairs), who kindly gave us more than half an hour this afternoon. J. Forster then stated the views and wishes of the Society in French, in a manner that did him much credit,

and better than I should have supposed him capable of doing it; incomparably better, certainly, than my very limited knowledge of the language would have enabled *me* to do. I fear, however, that nothing will prevent the French Government from going on with the scheme, to the extent at least of giving the plan what they call a 'fair trial.' Walewski was evidently quite *up* in his knowledge of what could be said for and against. But, while professing a strong aversion to the slave-trade, I cannot but fear that the course they seem to have *fully decided* to take will be found practically very greatly to promote this wretched traffic. However, we can do nothing more, having endeavoured to the best of our ability to discharge the trust committed to us, and we must now leave it in the hands of an overruling Providence. In the morning we called on the Duc de Broglie (whom Josiah Forster has long known), who has been a decided friend to the Abolition cause. He showed us much kindness; but although, in the days of Louis Philippe, he and Guizot exercised very great influence in France and throughout Europe —greater perhaps than any two other men in France—they have now *no* political influence at all, and were unable to afford us the slightest assistance. We are intending to spend Second-day (and perhaps Third-day morning) in visiting some of the Institutions of Paris. . . . We have spent an hour or two this evening in a very interesting manner in attending a sort of Scripture Reading Meeting at the house of Victor Pressensé (the Bible Society's agent), where we met about twenty or thirty serious people of both sexes, including several of the Protestant pastors, who meet every Seventh-day evening for mutual edification. After a hymn had been sung, a prayer was offered in a very beautiful and simple manner by William Monod (brother of the late Adolphe Monod), and then Edmund Pressensé (a pastor, and son of

Victor P.) read the last half of the second chapter of James (on faith and works), and made some very good remarks on the entire harmony between the teaching of Paul and James, notwithstanding the different points of view from which they respectively look at the subject. Very instructive remarks were also made by W. Monod, V. Pressensé, M. Rognon (another pastor), &c. One of the speakers observed that 'works' (*i.e.*, holiness of heart and life) are indispensable, not only as furnishing the only Scriptural evidence of the existence of faith in the heart, but as a means of *exercising* and strengthening that faith. If our bodies were kept motionless and inactive our limbs would soon lose their vigour, and the entire body its health. And in the same manner faith, if not *exercised* by appropriate works, would be sure to languish and decline. . . . He also remarked that although salvation by Christ is received through faith alone, yet '*works*,' in the Scriptural sense of that term, are so intimately connected with it, that they may be said almost to form a part of it. In one sense, indeed, faith *itself* may be said to be a 'work.' 'This is the *work* of God that ye *believe* on Him whom He hath sent.' Another speaker, in further elucidating the subject, quoted the expression, 'We love Him because He first loved us;' remarking that the heartfelt conviction that 'He first loved us' is the faith which produced, as its fruit or 'work,' love to Him, with its appropriate results.

"In the course of the evening, J. Forster preached a nice little sermon in French, and the sitting was concluded with prayer by M. Delaborde, a pious lawyer. I afterwards exchanged a few sentences with W. Monod, telling him how much we had valued the farewell exhortations of his late brother Adolphe. Among the company was the Baroness de Staël, a pious lady rather advanced in years, and widow of

the son of the celebrated Madame de Staël. I have rarely spent a more interesting and, I hope, profitable evening. There is something affectingly striking in the spectacle of a little company of the devoted followers of the Redeemer holding out such a bright and steady light, in the midst of a great city so largely sunk in frivolity, irreligion, and vice.

CHAPTER VII.

Letter to E. H. Duval—Joseph Eaton—Journey as one of a Deputation to present a "Plea for Liberty of Conscience" to the Governments of Northern Europe—Letter to the *Western Temperance Herald*—Return from the Continent—First Appearance as a Minister of the Gospel in a Meeting for Worship.

In the summer of 1858 R. Charleton accompanied Robert Forster as a deputation to the Governments of Northern Europe to present the "Plea for Liberty of Conscience," issued by the Society of Friends;* in which journey Francis J. Fry, of Bristol, was their kind and efficient helper. We shall give, almost entire, the series of letters from R. C. descriptive of this interesting engagement. The following, however, addressed to E. H. Duval, comes first in order of time:—

"*Bristol, Sixth Month* 22, 1858.

". . . . Within the last month, four of the oldest members of the Society of Friends in Bristol (viz., Arnee Frank, Edward Kidd, Joseph Eaton, and James Grace) are departed from among us, and gone to their rest. What a

* See "Minutes, &c., of the Yearly Meeting for 1857." London: E. Marsh

loud and solemn call to us who remain a little longer to have our 'loins girded about and our lamps burning,' so that whenever the solemn call may be addressed to us it may find us all, through Divine grace, equally ready. I presume thou wilt have seen the *Temperance Herald* for this month; but, lest it should not have reached thee, I enclose a short notice which I wrote for it concerning our late dear friend J. Eaton, whose loss will be greatly felt. He has left a considerable sum of money to the Temperance cause, under the care of trustees. . . . . "

We here introduce the notice of his valued friend, referred to in the foregoing letter:—

"Our valued friend was distinguished through life by great simplicity of character, and by a remarkable freedom from everything bordering on ostentation. We believe that he cherished a deep and habitual sense of his accountability to God for the right employment of all the talents entrusted to his stewardship, and that the guiding principle of his actions was the desire to be found faithfully discharging the duties of the station which, in the arrangements of Providence, had been assigned to him. But however exemplary his discharge of these duties might appear in the view of his fellow-mortals, yet the sense which he had of the comprehensive requirements of the Divine law, and of his own defects and infirmities, led him often deeply to humble himself before the Lord; and to cherish, with an earnestness which increased as life drew towards its close, a sense of the unspeakable preciousness of the merciful provisions of the Gospel of our Lord Jesus Christ. Whilst we would refrain from using the language of adulation, under the conviction that nothing would have been more distasteful to our departed friend him-

self; and whilst we would humbly recognise the truth that by the grace of God he was what he was, we think we may safely quote, with reference to him, the words of Divine inspiration, "Mark the perfect man, and behold the upright; for the end of that man is peace."

We now commence the letters from the Continent:—

"*Stettin, Seventh Month* 24, 1858.

"We have taken a private cabin, with three berths, on board the *Preüssischer Adler*, which is certainly a very fine and commodious vessel, and shall go on board about noon to-day, having various matters to attend to first. Berlin is a beautiful city, and looks exceedingly different *now* from what it did when we saw it in the frost and snow. The houses in the Belle Vue Strasse (where F. Uhden's relatives live) and in some others are very handsome; the little gardens in front and the balconies, &c., being adorned with a profusion of oleanders (now in blossom) and with other choice plants, including many beautiful creepers, impart to the whole a singularly beautiful and tasteful effect. Stettin, too, is a very good town, much superior to what I had supposed from passing by it in the railway when we were here before. The working-people seem everywhere in Prussia to be comfortably off: we see no rags or other indications of great wretchedness, as we do in London and Bristol in so affecting a degree."

"*In the Gulf of Finland.*

"2 *p.m. Seventh Month* 26, 1858.

"As the water is now smooth enough to admit of my writing without inconvenience, I begin a letter, to be posted at Petersburg. We have now been at sea two complete days, and are expecting to reach Cronstadt early to-morrow morning.

The weather has been moderately favourable, though not quite what I anticipated.

"About three hours after leaving Stettin we entered the open Baltic at Swinemünde, at which point there occurred a heavy shower of rain, with lightning and some wind, which has continued at intervals since. . . . . We lost sight of the Prussian coast on Seventh-day evening, and did not see land again until to-day, excepting that one of the Swedish islands was in sight for a short time yesterday. We have passed a great many vessels, including some large ships, which implies a very considerable trade at the Russian and Swedish ports.

"Yesterday (First-day) we had some nice reading together two or three times in our private cabin; but physical circumstances were scarcely such as to admit of such a 'sitting' as would otherwise have been desirable. Yet I hope the day was not unprofitably spent, and that some ability was given to raise our minds in aspirations to the Source of all Good, and to remember with some degree of self-appropriation the gracious invitations and promises of the Gospel."

"*Petersburg, Seventh Month* 27, 1858.

". . . . We reached Cronstadt about three o'clock this morning, and, after a few hours' detention there, got on to this place with a two hours' sail, and after getting our luggage through the Custom-house, settled in comfortably at Benson's Hotel. It is a favour for which we may well feel thankful to have performed our journey hitherto with so much comfort and so little drawback of any kind."

"*Seventh Month* 29, 1858.

"After my letter was posted, announcing our safe arrival here, we proceeded to the office of the Ministry for Foreign Affairs, to try to obtain an interview with Prince Gortschakoff,

but found that he is now staying at Peterhoff, to be in attendance on the Emperor, who is at the Summer Palace there. We therefore went to Peterhoff, by one of the Gulf steamers, yesterday morning, and repaired to the apartments of the Prince, who promptly gave us the desired opportunity. He showed us great courtesy and kindness, and read the Address attentively, but said the circulation of it in Russia could not be allowed. . . . He speaks English very fairly, and Robert Forster (who did the speaking on our side) supported our case in a very suitable and judicious manner. We gave him a copy, on vellum, for the Emperor, which he promised duly to present. He was exceedingly friendly, and spoke in high terms of the Society of Friends; but I fear that our mission (so far as Russia is concerned) must be considered very much as abortive. Although, after such a practical interdict from the head of the Emperor's Government, we should, of course, feel restrained from *circulating* the document, yet I think we may feel at liberty to give a few copies to some of the leading official personages in a *private* way."

"*Seventh Month* 30.

"In the afternoon, Charles Nottbeck very kindly went with us to Shoosharry, and afterwards to Tzarsko-Selo, where we spent the evening, returning to Petersburg by the last train leaving Tzarsko-Selo at ten o'clock. There was something indescribably solemn and affecting to the feelings in the sight of the little cemetery at Shoosharry, and of the familiar names on the two slabs of granite in that lonely and far-off spot. We found everything in good repair and neat order; the railings neatly painted, and the shrubs planted all round grown to a good size. In addition to the two very neat slabs on which are inscribed the names and dates of decease alone, there is an upright stone recording the grant of the burying-

place from the Emperor Nicholas, in Russian characters; and below this, in English, the *ages* of both mother and daughter, the former being described as wife of Daniel Wheeler. The granite must be of excellent quality, as the stones, as well as the inscriptions on them, retain almost their original freshness, notwithstanding their exposure to rain and frost; and the material shows scarcely a sign of disintegration.

"We afterwards went on to Tzarsko-Selo, of which I had never heard before, and spent two hours with C. Nottbeck in walking and driving about the palaces, gardens, shrubberies, &c. The beauty of these quite surprised us, and we thought them in some respects superior to the Summer Palace at Peterhoff, which we had seen the day before, notwithstanding the effect of the grand waterworks at the latter (equal to those at Versailles) which we had the good fortune to see in full operation. But the sight of all this splendour and beauty did not remove the *much stronger* impressions produced on my mind by our visit to the cemetery at Shoosharry: feelings in which my companions also largely shared."

"*Moscow, Seventh Month* 31, 1858.

"We left Petersburg yesterday, at noon, and after travelling through the night reached this city at about eight this morning. The distance from Petersburg is about four hundred miles; more than three-fourths of it being through forests. I was astonished to see the little that has been done towards bringing the country under cultivation. With the exception of small patches of cultivated land, and little clusters of cottages in the neighbourhood of the different stations along the line, the great bulk of the country seemed like a primeval wilderness. The weather is beautiful, the air balmy, and the sky clear; and the effect upon the trees of the evening sun, which in these high latitudes sinks to and under the horizon

very slowly, together with the prospect generally as we passed along, was exceedingly fine. On the whole we enjoyed the ride greatly. We called to-day on some valuable persons to whom we had an introduction from our friends at Petersburg, and who gave us some interesting information on the subject of the operations of the Tract Society, which, notwithstanding all legal impediments, has gone on with its work with encouraging success. Without the slightest idea of my being connected with the Temperance Society, they mentioned (among other things) the remarkably good results of the circulation of some Temperance tracts in Russ, in the neighbourhood of Moscow; individuals having left off drinking, and families being raised from misery to comfort in the way we have been accustomed to see in England.

"*First-day Morning.*—Yesterday was exceedingly fine, and we spent a good part of the day in driving about in the city, which is certainly a most interesting place. From the high gallery of the belfry tower on the Kremlin the view of the city, with its three hundred churches, is more imposing than any similar views I have ever seen. The gilded and star-spangled domes of the churches have a very *Oriental* appearance, and when glittering in the sunshine the effect is much heightened. In the evening we drove to an eminence a few miles out, commanding an exceedingly fine view of the city as a whole; and the effect of the setting sun upon it and its towers is said to be unequalled. But through being mistaken as to the distance we did not allow sufficient time, and so reached the spot just after sunset; and, though the view was still very fine, we lost the peculiar glow which the unusual grandeur of the setting sun last evening would have given us in great perfection. I thought this little disappointment might suggest a useful lesson on the importance of not being *too late* in matters of more moment.

"The people here are, in their way, extremely attentive to the external observances of their religion; constantly crossing themselves and bowing when passing pictures of saints, &c., so profusely scattered on the churches and private shrines. And however humiliating may be such a picture of ignorance and darkness, I cannot but think it *less so* than the total disregard and indifference to all religion which so painfully prevails among large classes in our own country."

"*Petersburg, Eighth Month* 4, 1858.

"We spent Second-day and yesterday morning partly in visiting the Kremlin and inspecting the treasures in the interior, as well as in going through the magnificent new palace erected on the site of the old one, and other objects of general interest; and partly in making calls with the view of endeavouring to advance the objects of our mission, within the limits which Prince Gortschakoff's instructions seemed to leave us at liberty to act. We went to the house of Philaret, the Metropolitan of the Greek Church, and on being shown into the waiting-room, found a great many ecclesiastics waiting to see him, apparently on important business, it being the eve of one of their principal festivals. On account of the pressure of official business he sent us a civil message excusing himself from seeing us unless we could wait until Fourth-day, which we thought it not needful to do, but sent him our cards with a copy of the Yearly Meeting's Address in German and French, both of which languages, we believe, he understands well. We also called on Baron Koepping, who is president of the Moscow Bible Society for circulating the Scriptures in German and other languages among the southern population, who are found in great numbers in different parts of Russia. He told us that he had received information from the highest authorities that instructions have recently been given to translate the four gospels into *modern Russ*, with a

view to publication in that language. The work of translation—or rather of "correction and revision" of former translations—is entrusted to four ecclesiastics of high rank in the Greek Church, and is not likely to occupy very much time. Although this may result in a somewhat imperfect and mutilated performance, yet I cannot but think it an important step in the right direction. Baron Koepping himself, who looks on the measure hopefully, seems to be a truly valuable and spiritually-minded person; and we were quite pleased with the opportunity of an interview with him. He was very kind, and expressed in the warmest manner his desire that the Divine blessing might be granted us.

"We left Moscow at twelve yesterday, and arrived here at eight this morning. The carriages are very comfortable, being built on the American or saloon plan. . . . We remain here until First-day, the 8th, on which day the steamer leaves for Stockholm. As these steamers call and spend some hours at Revel, Helsingfors, and Abo, the voyage is a rather tedious one, and we shall not be likely to reach Stockholm until the 11th; but there is comparatively little risk of inconvenience from sickness, as many hours are spent at the different places on shore, and a considerable part of the voyage is under shelter of the islands along the coast, between which the steamer threads its way."

"*Petersburg, Eighth Month* 6, 1858.

"Since our return from Moscow we have done nearly all that the way seemed to open for with regard to the Address, leaving only a little to be finished to-morrow. Yet that small amount of work has swallowed up so much time as to leave us scarcely enough for seeing what we had in view in the way of public sights. Yet we have seen the Hermitage, with its splendid collection of paintings, statues, vases, &c., and we have also been to the Botanical Garden,

which is an exceedingly interesting place. It was more than we expected to see in this latitude such an immense collection of palms and various tropical plants, of a size equal to the largest in Kew Gardens. We saw, too, the *Victoria Regia*, with its fine blossoms and enormous leaves, growing in tepid water. Also an astonishing variety of Orchideous plants, tree ferns, and rare flowers of various kinds, all growing in greenhouses with *double* windows, and heated, through the winter, at a vast expense of fuel and labour."

"*Eighth Month 7.*

"We yesterday went to see Marie Matouseevitch (the young woman for whom the letter was given us by Sarah Tanner) at the '*Sisters of Charity*,' an Institution formerly superintended by Sarah Biller. Everything appeared in good order, and, as far as we could judge, efficiently managed; and we were quite pleased with our visit to this interesting place. . . . One cannot but feel sympathy with the little company of sincere Christians here in their reduced and enfeebled condition, surrounded as they are by much that is fitted to discourage and little to animate them. The gorgeous displays of the Greek Church worship and ceremonials take a strong hold upon the senses, and seem to blind the understanding of the multitude to what is really the essence of true religion. The prospects for the future are such as to afford large scope for the exercise of *faith*. . . . The construction of railways now going on in Russia affords employment to many English engineers, contractors, &c., and even to Americans. There is now at our hotel an engineer (a pupil of Brunel's) who is going out to superintend the new line from Moscow to Saratoff, being a part of the great line from Moscow to Astrachan. The line from Petersburg to Warsaw is *partly opened*, and other lines are in progress

in various directions; so that there seems to be a prospect of a much more rapid development of the resources of the Russian Empire in future than has been the case hitherto. One sincerely desires that all this progress of material prosperity may be overruled for good."

"*Revel, Esthonia, Eighth Month* 9, 1858.

"The weekly steamer for Stockholm leaving Petersburg on First-days *only*, we had no alternative but to come by it, and were on board by eight o'clock in the morning. The weather was calm, and the Gulf remarkably smooth. We read a little together, and spent the day as well as our circumstances appeared to admit of; though, from there being only the *general* cabin, we had no opportunity for a collected little meeting. Yet the day did not seem long or wearisome; and was not passed, I trust, without some portion of spiritual refreshment and profit. It being rather hot in the cabin I went up and walked the deck about half an hour at midnight. The sky was beautifully clear and nearly as light in the northern horizon as *with us* at the longest day. The Pleiades and Jupiter, lately risen, and the Bear and the Pole Star were very visibly nearer the zenith than with us. There was something solemnising to the feelings in the calm stillness of the scene, and I greatly enjoyed the midnight walk."

"*Third-day, Eighth Month* 10.

"We crossed the Gulf yesterday to Helsingfors. The harbour is a very large and fine sheet of water, the entrance to it being through a narrow opening under the batteries of a strongly-fortified rock called Sweaborg. There is a striking contrast between the appearance of Revel and Helsingfors, the former being quite an ancient-looking town, not unlike some of the older ones we see on the Rhine. Helsingfors,

on the other hand, is a modern and very pretentious-looking place with its handsome public buildings, including the University, Senate, &c. It seems to be a thriving town, but somewhat too large for the *present* population, being, I suppose, planned rather with reference to the *future*. . . . We have been passing among the granite islands which skirt the coast of Finland most of the way between Helsingfors and Abo. The passage between them is in some places extremely narrow, and then suddenly opens out into a broad lake-like expanse. The low granite hills present frequently a surface of entirely bare rock, but are more often covered with fir-trees. The water was as smooth as a mill-pond, and the dark green foliage of the firs and the white stems of the birches, here and there intermixed, and beautifully *mirrored* on the surface—all seen under a cloudless sky in the morning sunshine—gave to the whole scene a beauty that I have not often seen surpassed."

"*Abo, Fourth-day, Eighth Month* 11.

"We are just leaving Abo for Stockholm. Throughout yesterday the scenery continued fine and the voyage delightful. We reached Abo at six o'clock and went on shore to tea, but returned to sleep on board the steamer. Last evening and this morning were spent partly in walking in the town and its picturesque neighbourhood, and partly in making a few calls, including one on Dr. Bergenheim, the Archbishop of Finland, with whom we left a copy of the Address. He received us very courteously, and expressed his *general* approval of the views it contained, but thought they should not be carried so far as to tolerate all heresies indiscriminately, instancing particularly *Mormonism*. He expressed much obligation to the British and Foreign Bible Society for their liberal assistance in distributing the Scrip-

tures throughout Finland, which he considered to be now well supplied—very few families, comparatively, not possessing a copy. We afterwards called on the Governor of the Province of Abo, and gave him also a copy of the document. He expressed, as did also the Archbishop, a lively gratitude to Friends for the subscription for the poor Finns during the time of famine, which had been most seasonable and useful. We were kindly accompanied in these visits by John Julien, son of Eric Julien, the gentleman to whom the distribution, or rather the superintendence, of this fund was chiefly confided, and he seems to have got through the task with much skill and good judgment. I am glad to learn that the rye-crop—the principal one in Finland—is very good, so that there is no prospect of the return of such grievous scarcity. Abo is the ancient capital of Finland, but its importance is much lessened since the seat of Government has been transferred to Helsingfors. It is a clean, pleasant town, and the granite hills surrounding it, some of them being entirely bare rock, have a striking and picturesque effect. From what we have seen and heard, we are very favourably impressed with the Finnish population."

"*Near Stockholm, Fifth-day Morning.*

"We are expecting to reach Stockholm in an hour or so, and I avail myself of the opportunity of adding a few lines. The weather has continued delightful, and we beheld last evening, when among the Aland Islands, one of the most splendid sunsets I ever saw: the sea *literally* as smooth as glass, and the long pillar of gold from the sinking orb stretching across the water with edge as *sharp* and well-defined as of a marble column. After the sun was set the glowing tints of the sky were reflected *in an unbroken sheet* on the water, and the inverted images of the trees along the

coast, seen in a mirror of *pink* or *purple* as we passed rapidly along, had more the effect of *enchantment* than anything that I remember to have seen. How singular that we should come to these northern skies to see such Italian beauty! I looked forward to the voyage from Petersburg to Stockholm as likely to be tedious, if not unpleasant; but it has been a time of perpetual enjoyment. Besides the beauties we have witnessed, I have been able to read through Dr. Whateley's 'Essays on the Writings of the Apostle Paul'—a work which I find to be *much more valuable* than I had supposed from a cursory reading of a small part of it some time ago."

"*Stockholm, Eighth Month* 16, 1858.

". . . . We have been busily employed in endeavouring to further the objects of our mission. The Address will be widely circulated by the post, and printed, I believe, in several of the most influential Swedish newspapers. These modes of giving it circulation we shall have very mainly to rely on, for our attempts to *see* influential persons have been very much frustrated by the circumstance of most of them being out of town, either at their country residences or travelling abroad. . . . We yesterday saw the Museum, and were courteously shown over the suite of rooms occupied by the late Professor Berzelius, the eminent chemist, who died not many years ago. Everything is purposely left in the state it was in when he died; and one is struck with the great simplicity of everything in his rooms, and particularly the laboratory, which is scarcely more pretentious than a little tinman's shop. It is wonderful that, with so small a quantity of very simple apparatus, he was able to arrive at some of the most important results in modern chemical science. I suppose this is a characteristic of real greatness

of mental power. His memory is held in high veneration here, and a bronze statue of him is erected in one of the public squares—a monument better deserved than in the case of many of those who have been so distinguished.

"We have seen several of the little society of Baptists here, who have been exposed to some persecution, and whose liberty of action in carrying out their convictions is still a good deal restricted. They seem to be truly sincere and earnest Christians, and their minister, Pastor Wiberg, is perhaps the most interesting character whose acquaintance we have made since leaving home. They enter very kindly and cordially into our plans, and are willing to give us all the help in their power. But whilst availing ourselves of their kind aid as far as we suitably can, we wish to do it in such a way as to avoid appearing to be identified with them, as that would lessen our influence in other quarters. Notwithstanding the unfavourable state of things at present, there is, as we hear in all quarters, a growing feeling in the country in favour of religious liberty, and every prospect of some progress in the right direction being made when the Diet next meets. Moreover, as there seems to be in Sweden *no restriction on the liberty of the Press*, there is no limit to the effect which may be anticipated from the judicious use of this means of enlightening public opinion in Sweden. . . . On Seventh-day evening we took tea with 'Baron' Posse and his wife, at their little cottage, two or three miles outside of Stockholm. The wife was in England a few years ago, before her marriage, and took great interest in educational matters, becoming acquainted with the Forsters in the course of her visits to the Borough Road School. She continues to take an active interest in these matters, as far as their means will admit of. Their cottage, or summer residence, is near the edge of the lake or fjord, which extends a long way inland,

and it is surrounded by a fine wood, in which there are hills of granite rock, partly covered with firs. We climbed one of these hills, and from its summit had a magnificent view of the setting sun. The granite is in many places covered with thick moss (the reindeer moss, I believe), but, owing to the heat and long drought, it is thoroughly dry, and when pressed crumbles to powder. In Finland, too, the drought has been, perhaps, still more severe, and much damage has been done by accidental fires in the forests burning down a large extent of fir-trees. The lilac leaves are prematurely shrivelled up, and some trees are *killed* by the drought.

"The situation of Stockholm is exceedingly fine; the city, rising from the water's edge, has an imposing effect as you approach it from the Baltic. I should think it incomparably preferable to St. Petersburg as a place to live in. I fear, however, the moral tone of the people is in some respects rather low, and there is certainly more drinking than we have seen anywhere else on the Continent."

"*Stockholm, Eighth Month* 17, 1858.

". . . . In the course of our calls, with the Address, on different persons yesterday, we had an interview with Professor Sohlman, the editor of the *Aftonbladet*, the most influential and widely-circulated newspaper in Sweden. We should have thought it good economy to pay handsomely for the insertion of the Address in so excellent a channel for bringing it before the reading public in Sweden; but we were agreeably surprised by Professor Sohlman declining to accept any compensation for it, and volunteering to insert it *gratuitously*. We also called upon Dr. Anjou, a very influential person, who fills the high office of Minister of State for Ecclesiastical Affairs. His establishment presents a very *primitive*, not to say apostolic, simplicity, his only servant

being a little old woman, attired in the very plainest and most homely garb. The general character of the arrangements in Sweden, both as to Church and State, is on a very limited and frugal scale, and contrasts strikingly with the profuse display of wealth and grandeur we have witnessed in Russia. The Royal Palace at Stockholm is a *large* building, certainly, but with a very plain exterior, and with staircases, passages, &c., inside, which have much more the appearance of belonging to such a place as the Bristol Infirmary or the Guinea Street Hospital, than to a *palace*, according to our ideas of the term. The grand hall in which the nobles meet when the Diet is in session is a very plain unpretentious room, with less of ornament than the salle-à-manger in many Continental hotels. Yet, with this prevailing simplicity in the highest circles, the mass of the people appear to be in a very thriving and comfortable condition, and extremely little distress or abject poverty (except that caused by drinking) is to be anywhere seen.

"We have also called on Dr. Retzius, the eminent medical professor. Though not appearing to sympathise with us as to the object of our mission, he was very kind and friendly, and has since called at our lodgings. He told us that drunkenness is a vice *chiefly* confined to the large cities, and that in the *country districts*, and to some extent in the towns, the drinking has been lessened greatly by a recent tax on spirituous liquors.

"Notwithstanding the free spirit that pervades the *civil* and *political* institutions of Sweden, it is lamentable to see the prevailing ignorance on the great principles of *religious* liberty, even among the educated, intelligent, and serious-minded part of the community. The Lutheran clergy (of the State Church) have a great horror of dissent, and seem especially to dread the spread of the Baptists' principles.

The poor Baptists are thus placed in a very trying situation, and are only allowed to meet for Divine worship during the time when there is no service going on in the State Churches, and can baptise their converts, and celebrate the 'Lord's Supper' *only by stealth.* The *civil* authorities are not unfriendly to them, as a general rule, and in Stockholm their proceedings are *winked at;* but in some parts of the country, particularly the Island of Gottland (where they have had considerable recent accessions), they have been subjected to gross ill-treatment. Yet they seem to thrive and increase, and certainly show a zeal and earnestness which the attempts to suppress them seem rather to have inflamed. It is hoped that when the next Diet meets, the law which prohibits dissent from the Lutheran Church will be repealed or relaxed, so as to remove the more serious disabilities under which they labour. It is impossible not to feel deep sympathy with these true-hearted disciples of our common Lord, and to desire that they may so show forth the fruits of the Spirit, as, under the Divine blessing, greatly to promote the cause of Divine truth in this land."

"*Eighth Month* 18.

"We are expecting to see the Prime Minister, Baron Manderström, this afternoon, before our departure late in the evening. The King, Oscar, is not at Stockholm at present, but we have drawn up a joint note for him, to accompany a copy of the Address, on vellum, which we intend to leave with Manderström for him."

"*Stockholm, Eighth Month* 18, 1858.

"We have had a very agreeable interview with Baron Manderström, to whom we were kindly accompanied by 'the Honourable' William Grey (brother of Earl Grey), who is the Chargé d'Affaires for the British Ambassador to Sweden.

Baron Manderström fully admitted the correctness of the views of our Society on the subject of religious liberty, and said that, although the efforts lately made by the Government to effect an improvement in the law had not been successful, they did not intend to give up the matter, and he quite expected that at the next meeting of the Diet more success would attend their efforts. At the same time, any large alteration in the long-established practices of the country must necessarily be a *work of time*. We gave him a copy of the Address, on vellum, together with a private letter from ourselves to the Crown Prince, which he promised to deliver to him on his return from Norway. The proceedings of the Mormons, &c., in these countries are made a handle of by the enemies of religious liberty, and were referred to by Manderström as augmenting the difficulties of altering the law. We referred to the difficulties in which the *Baptists* were placed, the existence of which he admitted, but hoped the case would shortly be different. I was particularly pleased with the obvious sincerity and truthful manner of Baron Manderström; and Robert Forster (who conducted the conversation on our side) performed his part, as I thought, very prudently and well.

"We have also called on the editor of the *Swedish Times*, a paper which supports the State Church, and offered to *pay* for the insertion of our Address, thinking it important to get it read among the High Church party; but, contrary to expectation, the editor agreed to insert it *without charge*. The *Aftonbladet* and the *Swedish Times* are the two leading papers in Stockholm, representing the two great parties into which the country is divided. So that, altogether, I think the way for carrying out the object of our mission has been just as remarkably open in Sweden as it was blocked up in Russia. I omitted to mention that, in the course of our interview

with Baron Manderström, he referred to the fact of our having 'Friends,' in Norway; which gave us the opportunity of acknowledging the kind and prompt attention paid by the Swedish Government to representations on their behalf made by Friends in London from time to time.

"Our work here has included the sending of eight hundred copies of the Address, by post, to members of the Diet and leading persons, both civil and ecclesiastical, all over Sweden; the insertion of it in a number of newspapers, with more or less circulation, throughout the country; and personal calls on such of the public men in Stockholm as we thought it important to see, and could meet with at home. In making the selections of persons to be addressed through the post we were aided most kindly and efficiently by the Baptist friends, two of whom wrote the addresses on the envelopes, which not only saved us the time, but ensured its being more correctly done than would have been possible if we had undertaken it ourselves. I think, therefore, that we have been favoured with many facilities for our work, and that the way has opened for it quite as extensively as it would have been reasonable to expect."

"*On board the 'Wadstena,' Gotha Canal,*
Eighth Month 20.

"We left Stockholm late on the 18th, and are expecting to arrive at Gottenburg to-morrow at noon. This navigation consists of a series of lakes joined together by ship canals, and extending from the borders of the Baltic, some fifty miles south of Stockholm, to the western sea at Gottenburg. It is a very great engineering work, there being a rise of 300 feet from the Baltic to the summit-level, and an equal fall, of course, to the other side—thirty-six locks each way, that is, seventy-two in the whole. The scenery has been hitherto fine,

and the weather delightful, and whilst the vessel has been detained in passing through a series of locks we have repeatedly had the opportunity of getting out and enjoying a fine walk. The water in the lakes has been uncommonly smooth, and, in skirting along the edge of the fir-clad rocks, there has often been seen not only the inverted image of the trees and other objects on the shore reflected in the lake, but a *second* image of the same objects, reflected from the hollow part of the bulging wave caused by the steamer, which, like a highly-polished concave mirror, reflected the objects so as to be seen from the deck of the vessel in their *natural* position. That is, we saw *two* images of the same objects—one in the water, close along the shore, showing them inverted, and the other, in the glassy wave near the steamer, showing them upright, or in their natural position. We could not have seen the latter at all but for the *extreme* calmness and smoothness of the water; and the effect was assisted by the circumstance of our steamer being a *screw*, which does not break the wave into foam like a paddle-wheel."

"*Eighth Month* 21.

"We are now within an hour or two of Gottenburg. Last evening we sailed eighty or ninety miles across the magnificent Lake Weneren (the largest in Europe, next to Lake Ladoga), and have this morning visited the grand falls of Trolhättan, over which the waters from this lake pour down by a series of magnificent cataracts. The total fall from the top to the bottom is 120 feet, and while the steamer was passing through a series of nine or ten locks we had ample time for visiting this wild and romantic scene. The canal here is a work of prodigious labour, it having been all excavated (by blasting) out of the solid rock."

"*Copenhagen, Eighth Month* 23, 1858.

"My letters from Stockholm and Gottenburg will have informed thee of what we have been able to do in Sweden in carrying out our mission, which was got through, certainly, quite as comfortably as I had anticipated, and has left on our minds, on the whole, a very favourable impression of Sweden and the Swedes. We reached this place last evening at six, after a very smooth passage from Gottenburg of fourteen hours. We passed a *great* many ships during the day, besides a hundred or more (mostly at anchor) near Elsinore, waiting for a wind that will enable them to enter the Baltic. The weather has been, and is, unusually fine and dry."

"*Copenhagen, Eighth Month* 24, 1858.

"Since writing thee yesterday morning, we have been about the object of our mission, and put in hand the printing of five hundred copies of the Address in Danish. We had been furnished with a reference to Pastor Grönberg, the corresponding agent of the British and Foreign Bible Society, and, from the information he gave us of what is doing in the circulation of the Scriptures here, we gathered, as well as from other sources, that matters are in a very dull and low state. We sought out and, with some difficulty, found Pastor Lassen, the pastor of a small congregation of Baptists. He was at work at his calling as a cooper, in a little shop in a yard behind the street, and showed us upstairs into a very humble apartment overhead, where we sat down and had a long conversation with him, the speaking being mostly on his side. He traced the religious freedom which now exists in Denmark, in no small degree to the visit of Elizabeth Fry with her brother, Joseph John Gurney, in 1841. At that time the Baptists were suffering persecution, and E. Fry met

with some of them in prison. Her representations to the King led to their liberation, and some years afterwards liberty of conscience was fully established by law. . . . Pastor Lassen seems to be a very sincere and earnest man, and we could not but feel sympathy with him; a feeling that was rather increased by the presence in the room of his sick infant, who was with difficulty soothed into quietness by the alternate care of father and mother. The poor man has been a great deal tried with illness among his children, the eldest of whom has lately died in his twelfth year; but he spoke with much feeling of the unspeakable happiness he had had in the assurance that his child had '*died in the Lord.*'

"We have also formed an acquaintance with Christian Tillerupp, a Dane by birth, but who lived for twenty years in the Western States of America, where he became a religious character in connection with the American Methodists, whom he now represents as a missionary to Denmark and Norway. We are greatly pleased with him, and he is glad to help us as far as it is in his power. He took tea with us last evening, and we have engaged to do the same at his house to-night. He is evidently a sincere Christian, and it is to be hoped that he may be the instrument of much good to his native land.

"Dr. Hodgkin had kindly furnished us with a letter of introduction to Professor Thomsen, a Dane, who fills a very important situation here as superintendent of two public museums of great interest; to one or both of which he has himself made large contributions, and devoted much time and labour for more than *forty* years. We did not find him very likely to take much interest in *our* matter, but he very obligingly showed us over the two museums referred to; the one being an admirably arranged collection of coins and

medals dating from a remote antiquity, and the other a collection of Scandinavian antiquities going back to ages very far beyond the historic period, and embracing relics of successive times down to the introduction of Christianity and subsequently. The rude flint knives and arrow-heads of the aboriginal inhabitants, succeeded at long intervals by improved implements of various kinds, indicating the slow progress of civilisation, are all arranged with the utmost care, and in the most admirable order. Professor Thomsen, now quite an old man, is enthusiastic as ever in his favourite pursuit, and manifests an allowable pride in exhibiting to others the curious and deeply interesting results of a long life of patient and persevering labour.

"To my own mind there is something mysterious and gloomy in the contemplation of periods of time, amounting to perhaps thirty or forty centuries, of heathen darkness; and the gloom would be without alleviation but for the light thrown over the scene by the records of revealed truth. And even, with all the light which is thus afforded us, there is still left ample scope and ample need for the exercise of that *faith* in the wisdom and goodness of the Most High, even where His ways are most unsearchable, which Christianity so strongly enjoins.

"Copenhagen is a very interesting place, with a population of about 150,000, and has very much the air of a capital of some importance, the streets being regular and well-built, and the public buildings handsome, and displaying in some quarters the appearance of age. . . . We have been to see a museum near the palace, entirely devoted to the works of the great modern Danish sculptor, Thorwaldsen, lately deceased, who carved the grand Lion at Lucerne. In some cases the *original* marble sculptures (some of which are

uncommonly beautiful) are shown in the museum; but in most cases only the *casts*, the originals being mostly distributed all over Europe. One is struck not only with the beauty of the individual sculptures, but with the astonishing diligence which must have been exercised by a single artist in producing so large a number of works of great merit in a life of moderate length."

"*Copenhagen, Eighth Month* 26, 1858.

". . . . We yesterday had an interview with M. Hall, the Prime Minister of Denmark, whom we found a very agreeable man, whose views on religious liberty appear to be as liberal as could be desired. We left with him a vellum copy of the Address, for the King, which he undertook to present. We have also, with the aid of a clerk, sent through the post between 350 and 400 copies of the same, addressed to the members of both Houses of the Legislature, and to the most influential men throughout the country—lay and clerical. We have called, too, upon the three leading newspaper editors, who will, I believe, insert the document in an early number, so that our work with reference to the Address seems to be nearly complete.

"We have been struck with the intellectual and *educational* character of some of the public institutions here, and of the extended provision which is made in various ways for the public instruction. We yesterday visited an endowed charity school for poor boys, a large number of whom are orphans. The boys remain from ten to fifteen years of age, and are taught their own and the German languages. There is so much of an industrial character given to the school, that the boys learn *tailoring* sufficiently to make most of their own clothes. They are also taught drawing, mathematics, natural

philosophy, &c., to an extent that surprised me. There is in Copenhagen an ethnological museum, which occupies more than twenty rooms in a large building forming part of the Palace, and includes the Esquimaux in Greenland, various tribes of the North and South American Indians, South Sea Islanders, Caffres and other nations in Africa, Hindoos, Burmese, Chinese, Japanese, and others. There are well-executed figures of the natural size, showing the distinctive features of many of these tribes, and a very large collection of skins and other articles of native clothing, household furniture, ornaments, implements of husbandry and manufacture, &c. &c., including, for instance, an Esquimaux hut of the real size, and fitted up with the cooking articles, &c., *actually used*, so as to give a very *life-like* representation of such an abode; and with similar illustrations of life in other countries. The whole is very carefully and judiciously arranged with reference to the geography of the different nations, as well as the comparative civilisation of the inhabitants. Among the Asiatic countries the Chinese department is particularly interesting, showing the leading productions of silk, tea, and porcelain in the various stages of growth or manufacture. None of the articles are jumbled together, but everything is arranged with the greatest care in the place most properly belonging to it. I do not remember to have ever visited an institution imparting so much valuable instruction in a form so popular, interesting, and impressive. It is open at certain hours to *all* classes, free of charge, and both children and adults appear largely to avail themselves of the opportunity afforded.

"The attention which the Danish Government gives, and the sums of money they expend towards promoting educational objects of this nature, is highly creditable to them. They not only do a *great deal*, but show a commendable care

to have it done *wisely* and *well*, so that everything may be made the most of and turned to the best account.

"But whilst the intellectual condition of Denmark presents so much to admire, I fear an opposite account must be given of its religious state. Of the 150,000 inhabitants of this city, it is doubtful whether so many as 3,000, or one in fifty, attend public worship on First-days. . . . The Bible, we are informed on good authority, is not possessed by more than a small proportion of the inhabitants. Pastor Grünnett, of the Lutheran Free Church, on whom we called yesterday and had some conversation on this subject, gave us a very sad picture of the state of things in this respect. In Sweden the religious aspect appeared much better, 90,000 copies of the Scriptures having been circulated during the year. Moreover, the moral influence of King Oscar appears to have been decidedly *good*, and he has done what he could to promote religion and morality in Sweden.

"I omitted to mention before, an interesting conversation which I had with a highly intelligent and respectable Swedish merchant of Göttenburg, who was our fellow-traveller between Stockholm and that city. One of his parents was Scotch, and he speaks English perfectly well. He has taken quite an interest in the Temperance movement, and done what he could to discourage drinking. He told me that, notwithstanding the actual amount of drinking in Sweden, it is very greatly lessened, compared with former years. Within his own recollection it was not uncommon for respectable and educated persons to indulge to excess at dinner parties, &c., but such things now are *exceedingly* rare. This he attributes entirely to the action of the Temperance Society. . . .

"The prospect of being at home again so soon is a *very pleasant* one, and I desire to cultivate a spirit of thankful-

ness, not only for the protecting care which has hitherto been mercifully extended to ourselves whilst moving about in so wide a range, but very *especially* on account of the tidings we have been permitted to receive from home."

"*Hamburg, Eighth Month* 28, 1858.

"We left Copenhagen on Fifth-day evening (the 26th) as proposed, travelling by rail across the island of Zealand to Corsör, and thence by steamboat to Kiel, and on by rail to Altona, which adjoins this city, where we arrived about mid-day. The voyage occupied six or seven hours, and was rougher than we had expected, making it a pleasant prospect to have no more water to cross (except the Straits of Dover) before reaching home. The weather for the last day or two has been much cooler, and showery, but to-day it is fine.

"We made several calls yesterday afternoon in the city, where it is plain that religious liberty is by no means so complete as we should have expected in a "*free city*" of Protestants. Colonel Hodges, the British Chargé d'Affaires (who is also correspondent for the Bible Society, and a valuable character), informed us that although all professions of religion are tolerated, yet any attempts to *make proselytes* are viewed with great jealousy. Under the idea that we might be thinking of convening a public religious meeting he advised us to refrain from doing so, as it might subject us to disagreeable interference from the police.

"We informed him that the holding of such a meeting formed no part of our plans; but the fact of his having thought it needful to give us such a caution implies that there is room for further enlightenment here on the subject of religious liberty. We called at the house of the head burgomaster, but found he was abroad. We are hoping to see others to-day; and to circulate the Address in envelopes,

either through the post or by private delivery; in which service we are kindly promised the assistance of William and Charles Seebohm, merchants, one of whom is a brother and the other a cousin of our friend Benjamin Seebohm.

"Hamburg is quite an interesting place; the part of the city which was destroyed by the great conflagration of 1842 has been rebuilt on a much grander scale, and has a very handsome and imposing appearance."

"*Hamburg, Eighth Month* 29, 1858.

"We were pretty closely engaged yesterday with the object of our mission. Hamburg is governed by a senate and two burgomasters, whose proceedings are controlled to some extent by the 'Burgherscheft,' or general body of the citizens. The head burgomaster being now from home, we called on the second in rank (Dr. Nicholas Binder), who received us with much cordiality, expressed his entire approval of our document, and promised to lay it before the Senate. We also called on Dr. Merck, one of the syndics and an eminent lawyer, and on several of the Haupt-pastoren, or leading clergymen in the several parishes, and made arrangements with the two most influential newspapers to insert the Address at an early day; so that we have not much more left to be done in connection with our mission here. . . .

"*Second-day Afternoon.*—We are just returned from the 'Rauhe Haus,' which is certainly an interesting institution, though considerably different from what I had supposed it to be, both as relates to the character of the inmates and the objects aimed at. We had a short conversation with Wichern, the founder and director of the establishment, who is a very interesting man. My impression is that the success of the institution depends upon the *personal* character of the present manager, rather than on any peculiar excellency (real

or supposed) in the principle on which it is based, and which strikes me as of very doubtful applicability *in the general.*"

"*Mecklenburg Schwerin, Eighth Month* 31, 1858.

"We came here from Hamburg last evening, as arranged (about eighty-five miles), and have to-day been engaged about our mission, in which we have been kindly helped by Dr. Seebohm, a brother of Benjamin Seebohm, who resides here and practises as a physician. We have had an interview with the Prime Minister of the Duke of Mecklenburg, and it is not improbable that to-morrow we may see the Grand Duke himself. Our other work here is nearly finished; so that, with the exception of a little halt at Minden, we intend returning straight home, and expect to reach London *easily* at the time named in my former letters.

"Schwerin is a quiet, but well-built, pretty, and apparently thriving town, with a population of 22,000. The Ducal Palace is, perhaps, the most really beautiful building we have seen in all Germany. This little State has long been connected with England. Queen Charlotte, wife of George the Third, and grandmother of our present Queen, was a Mecklenburg princess. The country is fairly cultivated and productive; the people kind and agreeable; and the consciousness of our being so near England makes everything feel comparatively *homeish.* I desire to cherish—though I do it *very* imperfectly—a feeling of thankfulness for the many mercies vouchsafed during our protracted absence, not only to those who have been protected during their various and distant wanderings, but very emphatically with reference to those who have been cared for and watched over at home."

"*Ninth Month* 1.

". . . . We had intended to return *viâ* Magdeburg, but the trains on that line do not fit in well for our convenience.

So we go this evening to Hamburg, and thence to-morrow to Hanover and Minden, leaving Minden for Cologne and Calais the following afternoon."

The following was written for insertion in the *Western Temperance Herald*, during an early part of the journey just narrated, and, we think, may properly claim a place here :—

"*Petersburg, Eighth Month* 6, 1858.

". . . . The comparative sobriety of the countries through which we have passed on our way to Russia—coming, as we did, through Belgium, North Germany, and Prussia—can hardly fail to strike any traveller who has been accustomed to witness the intemperance so lamentably prevalent, especially among the humbler classes, in our own country. I do not mean to convey the idea that the state of things is not such as to admit of, and to demand, improvement. For, to say nothing of the moral evils arising from it, it must be obvious that the extensive destruction of grain, beet-root, &c., constantly going on in the manufacture of strong drink in these countries cannot fail to be a source of very serious national loss. Still, when compared with what exists in our own country, the contrast to an Englishman is sufficiently humiliating. In Russia intemperance appears to prevail to a larger extent than in the other countries named; for, though we have not seen much appearance of it in public, I am informed that on the chief holidays and saints' days the lower orders give themselves up to this indulgence with but little restraint. . . . Yet, when we were at Moscow I was informed, by a very respectable Englishman residing there, of the benefit which had resulted from the circulation of Temperance tracts, in the Russ language, in that neighbourhood—

individuals having left off drinking spirits (drinking now only tea), and their families being raised from misery to comparative comfort. My informant mentioned this incidentally, without the least idea of my being connected with the Temperance Society. Yet, considering the peculiar temptations to intemperance, I must think that that vice is by no means so common in Russia as might have been anticipated; and we were particularly pleased to see the large extent to which, in the bazaars and public places at Moscow, the people were refreshing themselves with *tea* instead of any intoxicating drink."

It may be supposed with what thankfulness the return from this absence of many weeks was welcomed. Some circumstances of anxiety having attended the family at home, the re-union with his dear wife, and other relatives, then sojourning at Torquay, was doubly cheering to them; and R. C. appeared especially to enjoy the rest and beauties of the locality.

About two months subsequently he first publicly exercised his gift in the ministry of the Gospel. His addresses on Temperance had been increasingly marked by allusions to this all-important topic, which was henceforward rarely omitted on these occasions, but until now he had not been heard in our assemblies for worship.

CHAPTER VIII.

Death of Joseph Sturge—R. Charleton's estimate of his Character —Letter to E. H. Duval—Is recorded as a Minister—Birth of his Son—Conference of Friends in London—Advocates the "Permissive Bill"—Notes of Yearly Meeting of 1861—Views of Divine Truth—Visit to Friends' Meetings in Devon and Cornwall—Letter on the American War, &c.

NOTWITHSTANDING a friendship of many years with Joseph Sturge, but few of R. C.'s letters to him appear to have been preserved. Two of these, both written in the Second Month of 1859, relate to the opium question, on which he felt strongly, and was ever ready to co-operate in efforts to arrest the iniquitous traffic in that drug with China, so disastrous in its results.

R. Charleton felt deeply the removal of his beloved and valued friend, which took place on the 13th of the Fifth Month, 1859. There was a similarity in their characters, and in many of their philanthropic labours, which had naturally formed a strong tie of friendship between them; and whilst R. C. would, we believe, have been the last to admit the justness of the comparison, we can but feel that in depicting the lineaments

of his departed friend, he was but unconsciously pourtraying his own. At the Annual Meeting of the Peace Society on the 17th of Fifth Month, in seconding a resolution recording the deep sense entertained of the excellence and usefulness of the departed, and the great loss sustained, R. C. remarked that—

"He had scarcely ever been more deeply conscious of a feeling of bereavement and loss than when he heard of the removal of their departed friend. For many years it had been his privilege to enjoy an intimate friendship with Joseph Sturge, and he esteemed it a matter of much thankfulness that he should have been permitted to be so often with him. He might remark that what had impressed him long and very much respecting him was not only the earnestness and zeal to which reference had been made, but his great Christian modesty and humility, and the entire absence in him of everything like self-seeking. He was a sincere, earnest, and humble Christian; and, therefore, much as they might mourn his loss as it regarded themselves and the cause they were met to promote, they could not doubt that, through the merits and mediation of their Redeemer, in whom all his hopes were founded, he had been permitted to enter into perfect and eternal happiness."

The following letter was addressed to his friend E. H. Duval:—

"*London, Eleventh Month* 3, 1859.

"I very much sympathise with the views expressed in thy letter on the rapid flight of time. Though I am not *quite* so old as thou hast supposed, yet I was fifty in last April; and the having lived half a century admonishes me how far I

am already advanced in the *second* half of any probable duration of life. I do not know that I am older in constitution than in age, for I have been favoured to enjoy good health, and my 'labours' (if they deserve the name) have not certainly been such as to cause any premature wear of the system. In reviewing the past, I find abundant cause for humiliation and shame, and for the acknowledgment that 'it is of the Lord's mercies we are not consumed, because His compassions fail not;' and in looking forward to the future, my *only* hope is in the pardoning mercy of God in Christ Jesus. What an animating display of the richness of this mercy, and of the plenteousness of this grace, is contained in the apostolic assurance that 'God commendeth His love towards us, in that, while we were yet sinners, Christ died for us;' and in the further blessed assurance 'that if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.' How poor and worthless are all temporal sources of happiness compared with the blessed privilege of being permitted to realise, even though it be in a small measure, the application to our own hearts and consciences of the unspeakably precious truth, 'He hath made Him to be sin for us who knew no sin, that *we* might be made the righteousness of God in Him.'

"And as life advances and eternity draws nearer, may we both seek to know a deeper and more abiding rest in the Lord Jesus Christ, and be privileged to know an increasing fulfilment of His gracious promise, 'He that followeth me shall not walk in darkness, but shall have the light of life.' . . . My aunt, Lydia Fuller, of Skaneatiles, has been deceased nearly two years. She died, after a short illness, near the end of 1857; all her children reside in America. I presume thou hast heard of the death of our late dear friend

Joseph Sturge, of Birmingham, nearly six months ago; and of John Angell James, of the same town, who died a short time since. Death has also removed from us, within the last few weeks, I. K. Brunel, the celebrated engineer of the Great Western Railway, &c., and also Robert Stephenson, the eminent locomotive engineer, and son of the late George Stephenson, who constructed the first English railway. The son has survived the father only a short time."

In the beginning of the year 1860, R. Charleton was unanimously recorded by the Monthly Meeting of Bristol as an approved Minister of the Gospel. The period of probation had, in his case, been shorter than usual; but so much of spiritual life and unction attended his offerings, both in ministry and prayer, added to the weight of his religious character, that there was no hesitation as to this important step being taken; and his subsequent course of valued and devoted service in this line fully justified the decision of his friends.

Turning to more *private* interests, we may record the birth, in the following autumn, of R. C.'s only child, a son; an event which could not but be regarded by the parents as a cause for humble and thankful rejoicing, in which many kind friends cordially shared, as well as in the desire and prayer that he might be spared to become a blessing.

Several notes on the Peace Question, written at different periods of this year, indicate considerable feeling and effort, called forth in reference to the then impending war with China; and in the Fifth Month of

1861, in an address which he delivered at Bristol, was a calculation strikingly setting forth the enormous expenditure of the public money in the naval and military departments.

R. C. took deep and lively interest in the Conference of Friends held in London in the Second Month, 1861, relating to the state of the Society, and to some alterations which were deemed advisable in the Book of Discipline. The following are extracts from a letter written on this occasion:—

"*London, Second Month*, 1861.

"We afterwards had a long sitting of the Committee on Missions, and after very much consideration and discussion, agreed to the whole of an Address to be submitted to the Yearly Meeting on the subject of *Foreign* labour among the heathen. I think it *good*, and that it will be generally satisfactory to Friends who have the matter at heart. The subject of labour among the destitute and unenlightened classes of our own population is to form the subject of a separate paper, to be produced by a sub-committee to an adjourned sitting of the Committee. . . . A great deal of time was spent in settling the terms of a new minute to consolidate and alter the existing minutes relating to the preparation of Testimonies concerning deceased Ministers, and to some extent opening the way for such documents for Friends not in that station. J. G. spoke exceedingly well on the unsound principle involved in the distinction thus made between one particular class of Friends, and others whose religious usefulness may have been as great, or greater than theirs, though in a different line of duty. All the changes made have been, I think, in the right direction."

We think that it may be interesting to some of our readers to know the grounds upon which R. C. advocated the Permissive Bill. On Fourth Month 1st, 1861, we find him saying:—

"If the principle was admitted, the whole question between them resolved itself into one of degree. The friends of the Prohibitive Law, or Permissive Bill, considered, and he thought they were justified in so considering, that the amount of evil which now exists, the destruction of fifty [or sixty] thousand valuable lives in Great Britain and Ireland every year, and the destruction of fifty millions worth of property annually, presented a state of things which justified interference. If the opponents alluded to were not of that opinion, they must say to what extent the evil should be increased before they could be; how many more lives must be sacrificed—how many more hearts broken—how many more millions upon millions of property engulfed in the great vortex, ere they would sanction the Legislature stepping in to put a stop to that monstrous evil."

A few extracts from notes of the Yearly Meetings of 1861 and 1863 may prove acceptable and instructive:—

"*Fifth Month* 24, 1861.

". . . . We had some truly valuable remarks addressed to us by J. Backhouse, J. B. Braithwaite, Richard Fry, I. Robson, J. Thorp, Jonathan Grubb, and a few others.

"James Backhouse used a very striking illustration. He spoke of the delicate instrument called the 'electrometer,' by means of which we can ascertain the presence in the atmosphere of even a *very small* portion of the electric fluid, and measure its force. And he wished that our spirits might be

disciplined to a similar sensitiveness to even the gentlest impressions of the Holy Spirit. He spoke hopefully and encouragingly of the present state of our Society, particularly the younger part, and remarked on the *unfairness* of the comparison sometimes made between our own times and the early days of the Society. *Then* the Society consisted exclusively of seriously-minded people, mostly of no small religious experience, but who had failed to find, in connection with other bodies of professing Christians, that which their souls longed for. *Now*, coming into the Society, as most of us do, by birth, and under circumstances not at all parallel to those of the early Friends, it is unreasonable to expect similar results. But his belief was that there is much more cause for thankful hope than for discouragement. Other friends, J. Grubb in particular, spoke much in the same strain of encouragement. . . . . [At Gracechurch Street Meeting] John L. Eddy spoke for about an hour on the great doctrines of the Gospel, particularly the Deity of Christ, and His Atonement, going through the record of the sufferings and death of our blessed Lord in a very touching and impressive manner; and ending with an appeal to his hearers, founded on their own experience of the Divine visitation to their own souls. His address contained also a very satisfactory exposition of the Holy Spirit's work in the heart, and of the true place of 'works' in the Gospel economy. On the whole it appeared to me to be a wonderfully complete and well-balanced representation of Gospel truth, *as a whole*, and all the more striking from the obviously illiterate character of the speaker. We also had a valuable address from John Pease [and others]."

"*Second-day, Fifth Month* 27, 1861.

"At half-past twelve a deputation are to go to Baron Brunow, the Russian Ambassador, to present the Address

from the Meeting for Sufferings to the Emperor Alexander, on the abolition of serfdom and the circulation of the Scriptures in Russia; and I am to be one of the parties in this deputation."

With reference to this interview, R. C. says:—

"I had to leave the meeting before it was over, to go with Josiah and Robert Forster and Bevan Braithwaite to Baron Brunow's house, near Belgrave Square; where we were most politely and agreeably received by the Baron, who undertook to forward the Society's Address to the Russian Emperor, having heard it first read by Robert Forster."

"*Seventh-day Morning.*

"John Candler offered prayer on behalf of our friends in America [then under trial from the war], and a very solemn feeling overspread the meeting, as had been the case previously when the concluding paragraph of the Book of Discipline was read. This paragraph is of a *hortatory* character, addressing appropriate counsel and encouragement to the different ages and classes, and is couched in language full of pathos and Christian feeling. It forms a beautiful conclusion to the volume."

"*Second-day Evening, Fifth Month* 25, 1863.

"In the morning sitting, among other minutes from the Meeting for Sufferings, was a detailed account, transmitted from Friends in Tasmania, of one of their members in New Zealand, who had carried out *fully* the Peace Principle of the New Testament, under circumstances of great trial (during the disturbances with the chiefs of N. Z.), and which threatened the loss of much or all of what he possessed. But refusing to resist force by force, or to allow others to do

so for him, and leaving his cause to the Divine disposal, the chief who had plundered him after a while relented, and spontaneously restored what he had taken (several thousand sheep, &c.). The reading of the narrative excited much interest, and would form the basis for an excellent Peace tract, in a narrative series. The annual reports from Norway, Pyrmont, Minden, Congenies, &c., were also read. A petition to Parliament in favour of the Sunday Closing Bill was agreed to, and arrangements for endeavouring to obtain an interview with Sir George Grey, to plead with the Government on the subject, were also decided on."

The following letter sets forth views of Divine Truth, upon which R. C. increasingly delighted to dwell, as magnifying the mercy of God in Christ Jesus, and exhibiting the fulness and freeness of the Gospel plan of redemption:—

"*Torquay, Eighth Month* 17, 1861.

"I have lately been distributing some of the enclosed, which seems to me peculiarly rich and excellent; written, I suppose, some two hundred years ago. I think these deep and strongly stated views of the Divine mercy, as reaching below the greatest possible depth of human guilt and vileness, are likely to be more practically efficacious for good than almost any other style of address, at least in some quarters. It makes the Gospel appear to be emphatically '*good* tidings,' and corresponds with the tone of the first chapter of Isaiah. After setting forth the guilt and apostacy of the Lord's chosen people of old, in language which is scarcely surpassed in force of description by any in the Bible, with what almost *startling abruptness* does the prophet introduce the words of gracious invitation, 'Come now, let

us reason together,' &c., 'though your sins be as scarlet,' &c. The wonderfully free and gratuitous character, as well as the unfathomable depth of that mercy, which distinguishes many of the well-known passages in Isaiah, seems to be remarkably well given in the enclosed leaflet."

R. Charleton's continued interest in the cause of Peace was evinced by several communications from him to Henry Richard during the following year (1862). They relate, however, to circumstances not, it is thought, of sufficient magnitude to be still retained in the memories of our readers; and further notice of them is therefore omitted.

In the autumn of 1862 R. C. formed part of a Committee nominated by the Yearly Meeting to visit the Meetings of Friends in the counties of Devon and Cornwall.

Some of the references from his own pen to this engagement seem well adapted for insertion here; and not the least so those letters which allude to reminiscences of his early life, recalled by the visit to Penzance and Marazion:—

"*St. Austell, Ninth Month* 11, 1862.

". . . . The meeting for worship held in the evening with the members and attenders of Austell Particular Meeting, was very fully attended by both of these classes; and was such as, I think, to afford cause for humble and renewed thankfulness. ——, a very sweet-spirited man and a minister, remarked to me as we were walking away, he thought we had been favoured with a '*memorable*' evening."

"*Falmouth, Ninth Month* 15, 1862.

". . . . The Friends here are exceedingly kind, and I think our visit to this, the most considerable Meeting in Cornwall, has been accomplished, so far, with as much cause for satisfaction and thankfulness as those which preceded it. A considerable part of Seventh-day was spent in making calls. We went with the family to Penjerrick to dinner, and returned with them to Falmouth in the evening to lodge. The two meetings yesterday were, I think, favoured opportunities. After the close of the evening meeting, we attended their Scripture-reading Meeting, which was much larger than usual; and we had some interesting discussion on the best means of making these meetings lively and profitable; as well as on some other matters affecting the well-being of the Society.

"*Penzance, Ninth Month* 18, 1862.

". . . . We made a few calls, and then went to John Budge's, at Camborne, to dinner. J. B. is very feeble in body, but in a most sweet state of mind. I remember him more than thirty years ago in Cornwall, besides having seen him many times in London at the Yearly Meeting." . . . [After some allusion to the rather strong views he had held on some points as a "convinced" Friend R. C. adds]:—"All this is mellowed down to the sweetest feeling of Christian humility and love, the great theme which occupies his thoughts being Jesus Christ and Him crucified. After dinner he asked for a copy of Wesley's Hymn-book, and invited me to read aloud, 'Come, O thou Traveller unknown.' He afterwards took out of his pocket, feebly and slowly, that little gem, 'Last words of Samuel Rutherford' (Glory, glory dwelleth in Immanuel's land), and proposed my reading *that* also; but I had proceeded only a little way in it, before I

was so affected with a sense of the precious applicability of the words to J. B. himself, that I found it impossible to go on, and got one of his daughters to finish reading it. His late wife's sister and two of his daughters live with him, and we all had such a uniting time together, in fact so much of spiritual refreshment, that I thought it well worth coming all the way into Cornwall to enjoy, even though our visit resulted in nothing else.

". . . . This has been to me a very interesting day, for the reason suggested in the postscript to thy letter. Penzance is so much enlarged and improved since I was here before, that I should have almost failed to recognise the identity of that part of the town which I knew best. But the *bay* and the surrounding objects look as natural and beautiful as ever. Between breakfast and meeting I took a walk to what used to be a favourite ramble, a green lane over the hill between Penzance and Newlyn, commanding beautiful views of the bay, here and there through the foliage. The sun being hot, the cool shade of this bowery lane was grateful, and old associations were vividly brought up in the mind. The meeting (held in a new meeting-house, built long since I was here) was very small, but a solemn and, I think, very profitable season; I. Robson being largely and instructively engaged in true Gospel ministry. I ventured to offer prayer. . . .

"The interval between an early dinner and tea (over three hours) was devoted to a visit to Marazion and St. Michael's Mount. The picturesque little old meeting-house, where we used so often to assemble, looks just the same as ever; and the graveyard, in which my dear mother lies buried, could not fail to awaken very solemn and tender recollections and meditations, not, I trust, of an unprofitable kind. G. Cornish, who is kindly giving us his company, is going to have a public meeting to-morrow evening in this same little meeting-house,

and I think it will be quite congenial to my feelings to go there with him, and *some* at least of our party will also accompany him. We intend devoting all the earlier part of the day to a visit to the Land's End, Logan Rock, &c., and on the following day (Seventh-day) we go to Liskeard.

"*Ninth Month* 19, 1862.

"This evening I. R., J. N. and myself have been attending G. C.'s public meeting in the Meeting-house at Marazion. On reaching the meeting-house we heard of the sudden death, during this afternoon, of a young man in the neighbourhood, through a wall (which he was removing) falling on him and killing him instantaneously. This affecting event caused an additional feeling of solemnity to be spread over the meeting, and may, in some degree, have been the means of opening a door for the acceptance of the Gospel message. I took some part in the meeting, as did I. R. more largely, as well as G. C. It was, I think, a satisfactory time. I had not been in the meeting-house for more than thirty-six years. I ought indeed to be deeply humbled in the review of the innumerable, though undeserved, mercies which have followed me during all these thirty-six years. The house in which we lived when at Penzance is now much spoiled by higher houses being built in front of it, shutting out the view. It is just now shut up, but I sent for the woman who has the keys, and went over the house this morning before breakfast, particularly the room in which my dear mother died. The part of the burial ground in which her remains lie was indicated to me, but I could not ascertain the exact spot; I understand, however, that this is known by R. R., who at that time lived at Marazion, and had the care of the meeting-house and ground; and if he can pretty certainly

determine the exact position of my mother's grave, I mean to have a stone placed there."

"*Plymouth, Ninth Month* 29, 1862.

". . . . The meetings yesterday were both (as I think) times of favour and refreshment, and were considerably larger than is usual. We also attended the First-day school (for adults of both sexes), carried on in the meeting-house. It is an admirably managed institution, and seems to be producing valuable results. The zeal with which the Friends here (both younger and older) devote themselves to the work is really exemplary, and I cannot doubt that it will be a means of real blessing to themselves as well as to the pupils; indeed it is obviously so already."

Some notes taken at the time of R. C.'s visit in Cornwall have been kindly furnished by a friend, which will give an idea of the character of his ministry :—

"On Ninth Month 10th the Committee were at the St. Austle Quarterly Meeting. The ministry on that day seemed very striking. R. Charleton quoted the text, 'And this is the will of Him that sent me, that every one which seeth the Son and believeth on Him may have everlasting life; and I will raise Him up at the last day.' 'Our salvation does not depend,' he said, 'on the strength of our faith, but on the living power of the Object of it.' He spoke of how we are in danger of forgetting that Christ is the same *now* as when He was personally on earth; the same gracious Saviour that called the little children to Him, and laid His hands on them and blessed them; the same who called sinners to Him and ate with them. It had been well said that a weak hand could receive a gift as well as a strong hand; and God would

not ask whether ours was a weak or a strong faith, if it had taken hold of Christ. In reference to the lifting up of the brazen serpent by Moses in the wilderness, he remarked that in that vast multitude there were, in all probability, some whose sight was weak or defective; others in whose veins the poison had taken such effect that the shades of death were already stealing over their sight; but, notwithstanding this, *all* who looked, lived. When the sick were brought into the streets that they might touch the hem of Christ's garment as He passed, as many as touched were made *perfectly whole*, however feeble might be the hand which would soon have been stiff and cold in death."

"At a Monthly Meeting at Redruth—in allusion to the Apostle Paul—R. C. spoke of how fully he appreciated the fulness and freeness of the Gospel, and yet was willing to count all things loss that he might win Christ. He quoted the text, 'Be Thou my strong habitation, whereunto I may *continually* resort,' not merely on special occasions, but at all times. He spoke also of the words, 'I will dwell in them and walk in them'; if we had this promise on any lower authority we should say, 'Too good to be true!'

"On the 17th R. C. and the other Friends dined at our house. Whilst walking in the garden, R. C. referred to his previous visit to Cornwall (I think thirty years earlier), and said that on revisiting places which one had not seen for many years the intervening space of time seemed very short, recalling the Psalmist's words, 'Thou hast made my days as an handbreadth.' Yet this thought, he said, should bring no sort of sorrow nor uneasiness to the Christian. In connection with a text which was spoken of, containing the word 'fear,' he said that it was not the 'fear that hath torment,' but rather a filial feeling, and alluded to the passage, 'Then they that feared the Lord spake often one to another.' He

remarked on how often we are told to 'Rejoice.' 'Rejoice in the Lord alway, and again I say, Rejoice.' At first it might appear strange that we should be commanded to rejoice, when joy does not seem to be an emotion under our own control. Yet our Saviour had said to His disciples, even when foretelling their persecution, 'These things have I spoken unto you, that my joy might remain in you and that your joy might be *full*.'

"I recollect his speaking with deep interest of a passage in one of Elizabeth Dudley's published letters. After quoting the text, 'I am Thine, save me,' she writes, 'How sweet, when made most abasingly sensible of unworthiness, to remember that we have such a High Priest as is touched with the feeling of our infirmities, and who views us as *His own*, whom He will never allow to perish, at the very time we may be abhorring ourselves as vile in His holy sight, and penitently craving the mercy we so little deserve.' He also related an anecdote about John Newton, who in the later years of his life said that when he was young he thought that he knew many things about religion; now he knew but two, that he was a miserable sinner, and that Christ was an all-sufficient Saviour."

The following, to R. C.'s American correspondent, E. H. Duval, naturally alludes to the sanguinary contest then going on in the States, and its effect on a large portion of our own population :—

"*Tenth Month* 8, 1862.

". . . . I substantially concur in thy views about the American War; but however correct may be thy estimate of the fearful guilt incurred by that nation, I am by no means sure that we in this country do not also very largely par-

ticipate in it. By the prodigious stimulus which our cotton manufacture has given to American slavery, whilst we have very much neglected the cultivation of cotton in our own free Colonies and in India, we have practically placed ourselves in the position of '*chief abettors of slavery*'; and the fearful distress and suffering now prevailing in the manufacturing districts of Great Britain may perhaps be regarded as a just retribution for our complicity in the guilt of slavery. Be this as it may, very great exertions will have to be made during the ensuing winter to keep multitudes of our poor from starving. And this distress is by no means confined to Lancashire, but extends over a very large portion of the country, and is severely felt in this city. It is the duty of all Christians earnestly to pray that our Heavenly Father may be graciously pleased to stay the progress of this overwhelming scourge of two continents. . . . During the last month I have been making a tour through Devonshire and Cornwall in company with some other Friends (forming a Committee of our Yearly Meeting), visiting the meetings, and to a considerable extent the families, of our Friends in that district. It has been a time of much religious and social interest, and, I hope, of profit to us all." [After referring to his interesting visit to Marazion, and touching reminiscences of his mother, he adds,] "How many undeserved mercies have followed me during all this long lapse of years? and how short, in all probability, is the remainder of life, compared with that portion of it which has already passed away! May it be our blessed privilege to feel, as life advances and eternity draws nearer, that through redeeming love and mercy the language may be ours, 'Now is our salvation nearer than when we believed."

CHAPTER IX.

Lectures on the Protestant Reformation in England—The American War—Visits Yorkshire—Letters to and respecting John Budge—Attends Ackworth School General Meeting—Letter to E. H. Duval—Visits in Gloucestershire and Cornwall—Notes on the latter visit, and that in Devonshire—The Peace Cause—Visit to Ireland—Qualifications for Social Gatherings.

IN the Second Month, 1863, R. Charleton delivered at the Friends' Meeting-house, Bristol, a lecture on the "Protestant Reformation in England in the Sixteenth Century," which was afterwards published. The lapse of ten years has not made it less adapted to the present day, when too many appear to forget at how costly a price emancipation from the yoke of the Romish Church was purchased by the many who sealed with their blood their testimony to the truth as it is in Jesus. A lecture to the Young Men's Christian Association, "On the Happiness of the Christian Life," appears to have been delivered in the course of this winter. On this subject R. C. could indeed speak experimentally; and we think the lecture well calculated to attract the class to whom it was addressed, and many others in early or later life, to the blessings of the Gospel of Christ, to be

realised in this life as well as in the glorious fruition of that which is to come.

The protracted conflict in the American States, occupied at this time, as it continued to do, much of R. C.'s serious attention; occasioning him deep concern, not only for that nation, but on account of its possible results in relation to our own and other countries.

"*Fourth Month* 30, 1863.

"I am much obliged by thy kind offer to entrust me with a resolution on the American question; but, after much reflection, I must decidedly decline to assume such a responsibility. . . . The subject of our relations with America has assumed so grave an aspect, and the consequences, for good or evil, which must follow to our own country, according as we pursue the right or the wrong course, are so prodigiously momentous, that I should greatly prefer to see *this* subject handled by thyself; or, at any rate, so prominently dwelt on in the Report as to leave little to be added by the speaker who may be entrusted with a resolution upon it. I do not think we can complain of the present attitude of our own Government. . . . What I most fear is the continued animus of the *Times* and other papers, and the reckless cupidity of those British merchants who supply armed ships for the known purpose of preying on American commerce, regardless of the exasperation which this is producing in the Northern States, and of the fearful hazard of plunging our own country into all the horrors of war."

The extracts immediately following, are drawn from notes written by R. C. during his absence in York-

shire—again as one of the Yearly Meeting's Committee:—

"*Leeds, First-day, Third Month*, 1863.

"The morning meeting was large, nearly as large as ours on First-day mornings. I ventured (though with some feelings of hesitation) to speak *first*, the subject being the great truths of the Christian redemption. Shortly afterwards W. M. offered prayer, and then spoke rather in the same line, referring to several of the same texts which I had already used; afterwards E. B. spoke instructively on the need of improving *present* opportunities, 'To-day, while it is called to-day,' &c. A few words were then said by S. T. with reference to a part of E. B.'s address, and there being a very solemn feeling over us, I felt almost *constrained* to offer prayer, after which I thought the meeting was about to close, but W. T. added a few solemn and affectionate words, which, I think, had the effect of deepening, rather than dissipating, the feeling of solemnity with which we were favoured. I thought this meeting was a beginning of the work, for which we might all feel truly thankful."

"*Third-day Morning.*

"I think our visit to Rawden was one which calls for thankfulness in no small measure. I do not remember to have ever felt my own mind more impressed than while addressing the children in meeting: and I think the feeling extended to *them*. W. Thistlethwaite afterwards spoke feelingly and well, and the meeting was concluded with prayer".

"*Bradford, Third Month* 16, 1863.

"We have just returned (late) from an excellent social meeting; a very pleasing conclusion to our truly interesting

and pleasant visit to this place, of which I trust ever to retain a grateful recollection. I dined with D. P., and had much intercourse, of a truly uniting character, with George Bottomley; calling also on several other friends. All are exceedingly kind and loving, and I venture to think that our intercourse has been attended with somewhat of a blessing from above."

"*Sheffield, Third Month* 23, 1863.

"E. B., J. G. H., and myself remained at Sheffield. The meeting in the morning was large, and, I think, a favoured season. Most of the speaking devolved on me, but the other two friends also took a part, as did one or two of the Sheffield friends, as I thought, very acceptably. The afternoon meeting was comparatively small, but as comfortable a meeting as can well be looked for in an *afternoon*. There was a social tea-meeting in the evening (over one hundred Friends present), at which both we and the friends who had been at Woodhouse were present, and all took a part. A portion of it was rather in the way of ministry, and the other part of a more social character. Friends here seemed much pleased, and were truly cordial. I forgot to mention that the meeting on Seventh-day evening, with the poor women of the Mothers' Meeting and their husbands, was a good time."

The next extract we present is from a letter to his friend John Budge, dated Ashley Down, Fifth Month, 1863:—

". . . . Though I have not heard of thee, directly, for some time past, I suppose I may still picture thee in about the same physical condition as when we last met; though it is possible that the feebleness of advancing age may afford a somewhat increased evidence that here we have no con-

tinuing city. Yet I trust that, with the intimations of the nearer approach of the time when the earthly house of the tabernacle must be dissolved, there is given thee, through the compassionate love of our Redeemer, a precious assurance, and it may be, at times, a little foretaste, of the blessedness in store for thee in the house not made with hands, eternal in the heavens."

The decease of the dear Friend to whom the foregoing was addressed took place in the summer of the following year. The following letters, referring to the occasion, may be appropriately introduced in this place :—

". . . . I have a lively remembrance of the privilege which, with some other friends, I enjoyed nearly two years ago, in spending some hours under his hospitable roof, and of the sweet persuasion which I had of thy dear brother's preciously favoured state; breathing, as it appeared to me, almost the very atmosphere of heaven. The communion of soul we were then permitted to enjoy, and the sense of spiritual refreshment which the visit left on my own mind, will not soon, if ever, be effaced from the tablet of memory. A passage of John's Gospel, which occurred in our usual reading this morning, brought thy dear brother vividly before me, with a sweet sense of its precious applicability to him, 'Having loved his own, which were in the world, *He loved them to the end.*' May the remembrance of the grace and the love which were thus richly dispensed to our departed friend, encourage us all to trust yet more unreservedly in the same compassionate Saviour, in whom he also trusted; and may we be favoured, through redeeming love and mercy, to meet again in the 'many mansions' of our Heavenly Father's

house. With much love and sympathy for each member of your bereaved circle,

"I am thy affectionate friend,
"R. C."

"To F. A. BUDGE.

"*Ilfracombe, Eighth Month* 9, 1864.

"MY DEAR FRIEND,—I ought to have earlier acknowledged the receipt of thy kind note, giving so many interesting particulars of thy dear father's illness; the whole of which I greatly value. It must be to you all a source of humble thankfulness to look back to the Divine support so graciously vouchsafed to thy dear parent, and to the not less gracious aid afforded to yourselves in that time of need.

"I do not think I could quite unite in what appears to have been the view of that excellent man John Fletcher, that the conscious presence in the heart of much in-dwelling sin must be looked on as a proof that such sin has not been truly repented of.

"The truth is, that as we are favoured to advance in the Christian course, such advance is accompanied by a clearer view of the sinfulness of sin, and a more self-abasing sense of our own vileness and unworthiness before God, on account of it. So that in the experience of the humble Christian who is making *real progress* in the way of holiness, there may be a constantly deepening sense of the power of in-dwelling sin; an increasingly earnest desire for and striving after deliverance from its power; and, above all, a more lively and heart-affecting sense of the preciousness of that blood which cleanseth from all sin. Surely no attainments in the Christian life can exceed that described by the Apostle John in the words, '*If we walk in the light as*

God is in the light,' and yet *even then*, it still is, and ever must be, '*the blood of Jesus Christ His son*' that '*cleanseth us from all sin.*'

"With respect to '*rejoicing*' in the Lord, and being '*satisfied*' with His mercy, I believe this happiness is experienced in connection with a believing view, under the enlightening power of the Lord's Holy Spirit, of what is comprehended in this '*mercy*,' of 'what is the breadth and length, and depth, and height, &c., of that love of Christ which (in its fulness) passes all knowledge. The joy referred to proceeds from a believing view of these things when the attention of the soul is directed *immediately* to THEM, and *not to our own inward act* of satisfying belief or reception of them.

"I enclose a few sweet little leaflets for thy perusal, and remain, with love to thy aunt and sister,

"Thy friend, very sincerely,

"ROBERT CHARLETON."

"*Bristol, Eleventh Month* 7, 1864.

"MY DEAR FRIEND,—Please accept my sincere thanks for the *excellent* portrait of thy late revered father, which I shall greatly value. Thy account of the additional blank which has been made in your circle by the death of thy brother-in-law, is also very full of touching interest. It will be a source of precious consolation to his bereaved relatives that he was favoured, before his departure, with such a bright experience of his Saviour's gracious presence and love.

"In order to see the *scope* of the Apostle's meaning in the text 1 John i. 7, it is necessary to go back to the preceding verse, which declares that if any profess to have fellowship with God, whilst living in wilful sin, such profession is a delusion; the true evidence of this blessed fellowship being

that all those who enjoy it are engaged to walk in the light, &c. The words 'one with another,' in verse 7, seem plainly to mean *between God and us*, this being the 'fellowship' spoken of in both verses. The concluding part of verse 7 appears to me to exalt the preciousness of our Lord's atonement in a very striking manner; representing it not as a mere elementary truth, adapted to the *commencement*, or early stages of the Christian course, but as being equally necessary for the mature Christian in the most advanced stage of the spiritual life. We can surely conceive of no higher attainment than that described by the Apostle as 'walking in the light, as God is in the light': indeed, had we not *this* authority for the employment of such language, we should have shrunk from it, as too presumptuous for poor, frail, erring creatures, such as we are. But to whatever extent any of us may, by the grace of God, be enabled 'to walk in the light as He is in the light,' it ever is and must be *the blood of Jesus Christ His son* that 'cleanseth us from all sin.'

"I also cordially concur in thy remarks on the importance of definitely seeking for and depending upon the Holy Spirit's gracious aid in every step of our Christian course. It is through the Holy Spirit alone that we can know the fulfilment of that most precious declaration concerning the Father and the Son, 'My Father will love him, and we will come unto him, and make our abode with him.'

"Affectionately desiring that in the new home to which thy sister and thyself are intending shortly to remove, you may enjoy much of that blessing which maketh truly rich,

"I am thy sincere friend,

"ROBERT CHARLETON."

From a letter to a relative we extract the following:—

"I can a little enter into thy feelings, in the remembrance of the very solemn event of which to-day is the first anniversary. I say *solemn*, inasmuch as death is always solemn; but in the present case I think that humble gratitude to our Heavenly Father should be our predominating feeling.

"I can in some measure also sympathise with thee in the mingled feelings connecting themselves with thy change of abode, from the house in which thou hast resided nearly ten years, to a new home. Yet I cannot doubt that the same goodness and mercy which has hitherto been so graciously vouchsafed, will continue to *follow* thee still, and that it will be given thee, even in increasing measure, to know the blessedness of having the Lord for thy *refuge* and thy *portion* in the land of the living. What an affecting event, too, is the removal of Samuel J. White. When I saw him last week he little anticipated such a result; indeed I thought him not at all worse than eight weeks before. Yet I believe him to have been prepared for the event, resting on the only sure foundation.

"With much love, I am, &c.,

"R. CHARLETON."

At the Ackworth General Meeting, 1863, after describing a valuable meeting for worship, &c., R. C. writes:—

"The Business Meetings and Examination Committees yesterday were all very interesting and satisfactory; at least they were so to me. The examination of the scholars was resumed at seven o'clock this morning, but before this (viz. from six o'clock to seven o'clock) there was held the

'Devotional Meeting,' attended by (I suppose) some eighty Friends.

"Many Friends offered prayer and thanksgiving (including those not ministers), and some words of truly profitable exhortation were heard from J. Thorp and his wife, also from W. White, of Birmingham, and one or two others. I took no active part in this gathering, but it was to my own mind one of the most refreshing and profitable seasons which I can remember."

The following, from a letter to his friend E. H. Duval, written about this time, we think merits insertion :—

"*Bristol, Eighth Month* 1, 1863.

"The events which have transpired since the date of thy letter [June 3rd] in the progress of the American war are certainly very terrible, but the increasing weakness and exhaustion of the South seems to render it less and less probable that we shall be afflicted with the spectacle of a powerful new confederacy, established on the basis of slavery. I am wholly unable to foresee—scarcely even to conjecture—how the present struggle will work out, but I think there is ground for hoping that slavery has received a blow from which it will not be likely to recover.

I notice thy remark that, among the precious gifts of our Heavenly Father, is that of a deeper sense of the value of religion than thou ever hadst before.

"It is indeed cause for humble thankfulness if, as life advances, and eternity is felt to be drawing nearer, it be given us to feel more dead to the world, and more alive unto God; to have an increasing sense of the preciousness of Christ, and of the fulness of the blessings of His Gospel.

"I heard a good man pretty far advanced in life say, not

long ago—and it was most evident to me that the remark was dictated by a deep and reverent sense of the reality of this experience in his own soul—that when dwelling on the subject of religion we ought not to lay so much stress, as some of us are apt to do, on the difficulties of the way, but that we should tell more about the grapes of Eschol, of 'the milk and honey of the good land,' and of that '*immense store of blessing*' (these were his very words), laid up in Jesus Christ for all who will come to Him to partake of it. And is it not a most precious truth, that God is willing to do for us '*abundantly above all that we can ask or think*, according to the *exceeding riches* of His grace, and His kindness towards us through Christ Jesus,' so that the experience of the poor and weak believer is not unlike that of the Queen of Sheba when she came to hear the wisdom of Solomon, and found it to be so far beyond her expectation that she exclaimed that the half of it had not been told her. And in like manner, though we may have heard much of the graciousness and love of the Redeemer, and may have felt something of it in our past experience; yet, as we *draw nearer* to Him—so near as to *touch* the border of His garment, and feel the healing virtue which comes forth from Him, we shall be ready to say that whatever we may have heard or known before, *the half of it had not been told us.*

In the latter part of the summer of 1863, R. C. accompanied some other Friends on an engagement in Gloucestershire, similar to those in Cornwall and Yorkshire, in which he had before taken a part. From a few notes, written during this engagement, we take the following:—

"*Gloucester, Ninth Month* 15, 1863.

"The Social Meeting last evening was attended by about forty Friends, and passed off very agreeably, much to the satisfaction of Friends here. I think we have cause for much thankfulness for the progress hitherto made, and trust that the remaining part of our engagement will be comfortably got through."

"*Cheltenham, Second-day Morning.*

"The Meeting at Gloucester yesterday morning was, I think, a time of much spiritual refreshment, and calling for especial thankfulness. J. F., T. C., G. P., and myself came on to Cheltenham in the afternoon, and afterwards attended a meeting here which, I hope, was also a good time."

"*Cirencester, Ninth Month* 17, 1863.

"I think the engagements of yesterday were very comfortably got through. The Meeting of Cirencester Friends was very well attended, and I think all had the feeling that it was a time for which we had cause to be humbly thankful. In the afternoon most of us made a little expedition to Siddington, to see the old dwelling-house of John Roberts, and the little meeting-room in it. After our return and tea, we had a number of sittings with different Friends, on the whole, I trust, to satisfaction. Friends here are truly kind and loving, as they were at Gloucester and elsewhere."

In noticing a second visit to Cornwall, paid in the winter of 1863, we again avail ourselves of the notes of the same kind friend who furnished those relating to the prior visit:—

"In the winter of the following year, I. Robson and R. Charleton again visited Cornwall. The latter spoke in our

meeting of the merchant selling all to buy the pearl of great price; the same kind of buying as that written of by the prophet, 'Come ye, buy, and eat, without money and without price.' He quoted the text, 'Because of the savour of thy good ointment poured forth, therefore do the virgins love Thee. Draw me, we will run after Thee.' He spoke of how that faith which is the substance of things hoped for, the evidence of things not seen, gives present happiness. 'Or ever I was aware, my soul made me like the chariots of Ammin-adib.' If such seasons were rare with us might it not be because of our unwatchfulness. At the end of the meeting he prayed: alluding to the young, he asked that the world might become more and more tarnished in their view; that they might find Christ's yoke easy, and His burden light; that they might have such a sense of His love as not to feel any sacrifice too great, nor any cross that might be required too heavy: that none might feed on the corrupt manna of a past experience, but continually come to the fountain of the Saviour's love, always full and *flowing over*. At the Quarterly Meeting at Truro, R. C. spoke of the transfiguration, of our Saviour's raiment becoming exceeding white as snow; but the people instead of being repelled by the glory and majesty of His appearance, when He came down from the mountain, were so attracted by the graciousness and benignity of His aspect that they came running unto Him; 'and assuredly, my dear friends,' R. C. added, 'if we knew but a very little of the lovingkindness of God in Christ Jesus, we too should come running unto Him.' He referred to the cities of refuge; how the roads which led to them were made smooth and plain, every stumbling-block and hindrance being moved out of the way, for the help of those who ran to them for safety. There were some who could not *run* to Christ; but it mattered not how they came; all who

did come were accepted. There were others who could not come to Christ at all, who had to send to ask Him to come to them, and He did not refuse. After alluding to the man at the Pool of Bethesda, he remarked that it mattered not whether our sickness were of a few days, or of thirty-eight years, since Christ could cure either; as many as touched Him were made perfectly whole. Those who came to Him would, perhaps in a shorter time than they could expect, be enabled to say, 'Because thy lovingkindness is better than life, my lips shall praise Thee.'

"At the conclusion of the meeting he prayed that those who desired to be made free from the bondage of sin might know the infinitely precious blood of Christ to be applied to their heart and conscience; might behold, by faith, the Lamb of God which taketh away the sins of the world; that they might be delivered not only from the guilt and penalty of sin, but also from its bondage and power. He prayed that we might have a sense of the swift passing away of time, and of the worthlessness of the poor, perishing things of this world. On the same morning he came into our meeting and spoke on the subject of prayer—of how, when we felt our weakness and insufficiency for any good work, God would help us with His Holy Spirit. 'What man is there of you, whom if his son ask bread will he give him a stone?' He spoke of the word 'hearken,' in connection with God's listening to us; that it seemed to imply more than merely hearing, as the shepherd who went after the lost sheep or lamb would stand still, waiting to hear the first faint bleating or sound. 'Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it.' He went on to say that there were expressions yet more gracious and tender, such as God's inclining His ear and bowing down His ear to us as a mother might bend forward to her child. So

God was ready to bow down to us, even if we were only able to say, 'God, be merciful to me a sinner!' or, if there were no word at all, the groaning of the spirit would be perfectly audible to Him. That afternoon, in the course of conversation, he repeated the lines which Jane Crewdson dictated shortly before her death, when too ill to hold a pen:—

'O Saviour, I have nought to plead,
On earth beneath nor heaven above,
But just my own exceeding need
And Thy abounding love.

The need will soon be past and gone—
Exceeding great, but quickly o'er;
The love unbought is all thine own,
And lasts for evermore.'

"He told us also of a visit which he had made to a Friend on her death-bed. She had suffered much in her life, from various causes, and the state of her health had been a depressing one, often causing her to be low and discouraged. Her last illness was of an extremely distressing character, but when R. C. saw her she was very happy. Whilst he sat by her bedside she spoke in a clear, confident tone of voice, entirely different from her usual manner—telling him how 'wonderfully' she was supported. She said that she could feel Christ's presence with her, and that when lying awake at night she was comforted by one promise after another, and added, 'I could not have believed that God could be so gracious!'"

The notes of another kind friend furnish instructive portions of R. C.'s communications in the ministry, &c., when at Plymouth and Exeter, about this time:—

"*Twelfth Month* 4, 1863.

"At the Social Meeting he began by reading the first ten verses of 1st chapter of 1 Peter. On the subject of happiness, as spoken of in the Old Testament, we may and should rejoice. Though blessing under the first dispensation was often temporal, yet it included spiritual things. Ex. xxiii. 25 —'He shall bless thy bread and thy water, and I will take sickness away from the midst of thee.' Not necessary that there should be luxuries; He can bless the common things of life. 'Take sickness away': sin is typified by sickness. 'Who forgiveth all thine iniquities, who healeth all thy diseases,' in the same connection; the Lamb of God who 'taketh away' the sin of the world. How often in the Psalms a state of gladness and thankfulness is referred to, and how many of the prophecies are of a joyful character. 'The wilderness shall rejoice and blossom as the rose.' In the New Testament the same thing is found. The angels who announced our Saviour's birth spoke of 'glad tidings of great joy.' 'Rejoice in the Lord alway, and again I say rejoice.' 'Rejoice evermore.' 'Finally, my brethren, rejoice in the Lord.' Why should we rejoice? 'Being justified by faith, we have peace with God, through our Lord Jesus Christ.' This is indeed enough to make us very happy, and God never commands us to do what is unreasonable. He intends us to be happy, and will help us to be."

"*Exeter, Twelfth Month* 9, 1863.

"The Israelites were commanded, 'Thou shalt love the Lord thy God, who brought thee up out of the land of Egypt, out of the house of bondage; open thy mouth wide, and I will fill it.' God graciously gives, as a reason why they should love Him, that He had shown them great kindness. In the same way Paul says, 'If, when we were enemies,

we were reconciled unto God by the death of His Son, much more, being reconciled, we shall be saved through His life.' God's plan regarding our loving Him is expressed in the words 'We love Him because He first loved us.' When a message was brought to Jesus that one was sick, and unable to come to Him, He said, 'I will come and heal Him.' And so He went to the bedside of the sufferer, as in the case of Peter's wife's mother; and what a blessed fever it is that brings Christ to the bedside!

"We may come and lean our guilty heads upon the Saviour's pure and spotless bosom; or, if we feel too guilty to dare to do this, we may follow the example of the woman who was a sinner, who came and knelt at His feet, and washed them with tears, and He did not cast her out; He sent her away comforted and forgiven.

"R. C. said, with deep feeling, 'We do not realise in its fulness the abounding and unutterable and infinite love of God, who waits to be gracious to us.' We are told in this was manifested the love of God towards us, that He gave His Son, as if this greatest manifestation of love threw all others into the shade.

"When the poor and needy seek water and there is none, and their tongue faileth for thirst, it is said, 'I will open rivers in high places, and springs in the midst of the desert.' Sometimes we feel so utterly empty, that we should prize a few drops of the water of life, to keep our souls alive, but not according to our thoughts are God's ways. He will open for us the rivers of His goodness and love."

"*Plymouth, Twelfth Month* 16, 1863.

"After quoting the words of the prophet, 'Ho! every one that thirsteth, &c.' This invitation of the prophet may have been in our Lord's mind when He stood and cried, 'If any

man thirst let him come unto me and drink.' And this gracious invitation was repeated even in a fuller and freer manner by our Lord, by the mouth of His servant John, 'The Spirit and the Bride say Come, and whosoever will, let him take of the water of life freely.' No human language could express a more universal invitation. It is not only to those who are athirst, but to those who fear that they scarcely can say they have this thirst. It is as free as the air we breathe, or the water we drink, or as the sunshine which warms and gladdens all who will go and stand within its light; 'whosoever will,' there is no limitation.

"Those who have tasted that the Lord is gracious, will, many of them, be able to use the language of the Queen of Sheba, when she said the half had not been told her. So we can say of the immense and abundant love of God which some have been enabled to realise."

Though more than two years later in date, we append here the notes taken by the same friend at Plymouth:—

"*Seventh Month* 11, 1866.

"'Lead me in Thy truth and teach me, for Thou art the God of my salvation; on Thee do I wait all the day.' It is a good thing to be enabled to feel the desire that is expressed in the first part of this verse, to feel our own ignorance and liability to error, and to ask to be led and taught.

"But it is a higher and still better thing to be able to say, 'Thou art the God of my salvation;' to know that the wall of separation between us, defiled as we are with sin and a God of infinite purity, is gone, and we may draw near by the blood of Jesus; to know that we may come to God, not filled with terror, but coming to a Father full of kindness and rich in mercies; to come to Him by the new and living way which Jesus hath consecrated for us through the veil, that is

to say, His flesh; that we may draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

"Some may say that this assurance of faith is the very thing they want and do not possess, that their faith is so weak and fluctuating that they can hardly call it faith at all. To such he would say, do not depend on anything in yourselves, or look on it for acceptance. He would not desire us not to notice any growth in grace, any increase of deadness to the world; we may be thankful for these, but we must not put our trust in them. Let us place all our dependence simply in the blood of Jesus, let us trust in Him, not in any fluctuating moods of our own mind, and our faith will then become stronger and stronger until it even reach to the 'full assurance.' Let us consider what is meant by the words 'On Thee do I wait all the day.' This does not and cannot mean that we are always to be in the same way waiting upon God as now, when we are met for the avowed purpose of worshipping Him. The state in which we ought to be has been compared to that of a child who does not all the day long definitely keep in his mind the thought that he loves his father; but when his thoughts go to him, the child knows he has never for an instant ceased to love him; so may it be with us. We may attend to our ordinary avocations, and yet, at the same time, our minds, although not consciously fixed on our Heavenly Father, yet may have love to Him continually in them, and we may know that it has never ceased to be there.

"There is another verse of the same Psalm, which gives expression also to this idea. 'Mine eyes are ever toward the Lord, for He shall pluck my feet out of the net.' These words also show a blessed result of this waiting, 'He shall pluck my feet out of the net.' When our soul's enemy has

entangled us with our besetting sins, when we feel that we have lost the sense of communion with God, and that His favour seems to be withdrawn from us, then, even then, if we wait upon Him and draw near to Him again by the blood of Jesus, we shall experience His restoring grace, and be able to say, 'My soul is escaped as a bird out of the snare of the fowler; the snare is broken, and we are escaped.' Shall we not then desire to be led and taught in the truth, and to wait upon our Heavenly Father all the day, with our eyes ever turned towards Him? Let us come to Him by this new and living way, which admits us into the Holiest of all, even into His immediate presence through the blood of Jesus, who gave His own life for us."

No very small portion of the time spent at home during this year was occupied in strenuous efforts on behalf of the Peace cause, especially in obtaining a considerable addition to the finances of the Society, his own liberal example giving weight to these appeals. On this latter point we may quote from the testimony of his friend J. S. Fry.* Many of the notes preserved,

* "His princely liberality in giving was a marked feature in his life. He considered the possession of property as eminently a stewardship. His gifts were by no means confined to public objects, but were largely bestowed also on individuals whom he thought to be in need, or to have any claim, however remote, on him. It is almost impossible to describe the *manner* in which he gave. It was his own. It added greatly to the value of his gifts, and perhaps often did more good than the money itself. He was wont to *thank* those who applied to him for assistance in works of Christian charity; a custom too little observed by men in general, and beautifully illustrating the habitual tone of his mind."

refer to this needful part of the work; we select two, referring to others:—

"*First Month* 4, 1864.

"Please send me twenty-four copies more of thy pamphlet 'On the Destruction of Kagosima.' I have put in circulation all those previously sent, and hope it may not be wholly without effect; but it is difficult to put in motion so *inert* a mass as that of Public Opinion, even on a matter of this kind."

"*Seventh Month* 4, 1864.

"I enclose a slip cut out of the *Bristol Daily Post*, giving a report of the Prayer-Meeting in favour of Peace. The names include Church of England, Independents, Wesleyan Methodists, and others. The pressure was so great that very many could not obtain admittance, and went away. The meeting appears to have been entirely harmonious."

Again, from Ilfracombe, he writes:—

"*Eighth Month* 15, 1864.

"I feel much obliged for thy kind letter received this morning, and also for the pleasure allowed me of reading the enclosed *very encouraging* note from Richard Cobden, which I now return. . . . Since we have been here my wife and I have been reading aloud, together, the remainder of thy book on Joseph Sturge, and have been deeply interested with its contents, arranged as they are with so much judgment and clearness. I have seldom been more affected than on reading what was the last portion of Divine truth that met our friend's eye, when just before his removal he had been reading the sixth chapter of the Hebrews. How touching to think that he so quickly experienced the glorious significance of the words, 'whither the Forerunner is *for us* entered.'"

In the spring of 1864, R. C., with other dear Friends, visited Ireland by appointment of the Yearly Meeting. From letters written during his absence we give some portions which may prove interesting:—

"*Waterford, Fourth Month* 2, 1864.

"I desire to cherish not only a feeling of thankfulness for so many undeserved mercies extended to myself and my dear ones at home, but also a sense of the importance and responsibility of the object we are now pursuing, of my own insufficiency for it, and of reverent desire and seeking for aid from above, to help us through it."

"*Mountmellick, First-day Afternoon.*

"The meeting this morning has been, I think, a solemn season, one among the many to be viewed with thankfulness to our Heavenly Father, for His condescending mercy to us. I ventured to address the meeting first on the words, 'I write unto you, little children, because you sins are forgiven you for his name's sake'; dwelling on the words in their general import, and also rather in the way of literal application to the many children present, both belonging to the school and to some private families, inviting them to come and taste for themselves of the blessedness of such an experience."

"*Cork, Fourth Month,* 1864.

"The Monthly Meeting *here* on Third-day was, I think, a season of peculiar solemnity and regard; I refer, of course, mainly to the meeting for worship, which was large, not much less so than that on First-day. . . . . I was interested with this opportunity for renewing my acquaintance with my old friend——and his family circle; some of the branches of which have been passing through deep sorrow,

and in which, indeed, all of them have largely participated. I believe the religious opportunity we had in that family in the evening, and the expression of Christian sympathy which was offered, proved animating and cordial to them, and led to a warm and affectionate response.

"Thy reference to the 'protecting care of our Heavenly Father' is very sweet, and I trust we shall (through condescending goodness) be *both* permitted to know the realisation of this experience."

In reply to reference made to the anniversary of his birth, he writes from Limerick, Fourth Month 15th, 1864:—

"I can truly say that, during the last twenty years, as well as those which preceded, goodness and mercy have indeed followed me. . . . And in view of all that we have been privileged unitedly to partake of, not only may the grateful tribute arise, 'What shall I render,' &c.? but may it more and more find expression in a life consecrated to the service of Him who hath loved us and given Himself for us."

"*Dublin, Fourth Month* 25, 1864.

"I think the engagements of yesterday were comfortably got through. A good meeting in the morning, and a social meeting of most of the Friends at T. P——'s house, to tea; and afterwards an evening meeting, to which (at W. M.'s request) the public were invited, and which was quite unexpectedly large, at so short a notice; the meeting-house (not a small one) being well filled. It was a time of much solemnity, and, I think, formed a very satisfactory ending of our visit in the south."

"*Dublin, Fourth Month* 30, 1864.

"I think the business of the Yearly Meeting is proceeding harmoniously and satisfactorily. W. M. and myself have

had a particularly nice visit at Henry Bewley's. It was, I think, felt to be mutually refreshing. The feeling of Christian fellowship seemed to overtop all differences of religious views that may exist between us."

"*Dublin, Fifth Month* 2, 1864.

"I was at the meeting in Dublin yesterday morning, which was very large, the galleries being crowded, and many in the covered passage outside the meeting-house. . . . On the whole I hope it was a good meeting. The English Friends who had been at Monkstown and Churchtown Meetings in the morning, came into Dublin in the evening, whilst W. M. went in the afternoon to Monkstown, and myself to Churchtown. The Churchtown Meeting was very crowded. No other Friend present but myself in the station of acknowledged minister. But several of the Friends in the neighbourhood who occasionally speak in meetings, took a part in the engagements; very much to my satisfaction and, I believe, to all present very acceptably."

The Committee again visited Ireland in the autumn of this year.

"*Bangor, Ninth Month* 2, 1864.

"I have been taking a very pleasant walk on the brow of the precipitous hill which overlooks the railway station, &c. There is a fine view from the summit, and the beautifully smooth short turf, between the rocks, makes it almost like walking on a rolled lawn. . . . I wish during this little quiet interval, before beginning our work at Belfast, to have my mind directed to those gracious thoughts which our Heavenly Father 'thinketh toward us,' and which are declared to be 'thoughts of peace and not of evil': and that should I be permitted to take any part, however small,

in the work of the ministry during this little tour, my own mind may be quickened to a grateful sense of the Lord's undeserved mercy and love in Christ Jesus; believing that a lively sense of this mercy in our own souls is no small help to our effectively speaking of it to others."

"*Lisburn, Ninth Month* 10, 1864.

"I think the meeting was a time of Divine favour, and our visit to the school afterwards was very interesting. The poor children who are taught there display much intelligence and good feeling, and the great care and pains bestowed on the school by the few Friends living near it, is clearly owned and blessed by our Heavenly Father, in the production of *good fruit*."

"*Belfast, Ninth Month* 11, 1864.

". . . . I hope we were all in our right places. I came on in the evening with J. B. Braithwaite to Belfast, to attend a public meeting appointed for him in the meeting-house. I should not have come but for his special invitation. The meeting-house was very much crowded in every part, and many were said to have gone away, unable to get in. The meeting was begun by vocal prayer, which I felt called on to offer: after which J. B. B. spoke for about an hour and a half, in a very impressive and beautiful manner; partly on the general doctrines of Christianity, and partly on the distinctive views of Friends. The meeting, though so very crowded, was extremely quiet and solemn, and in all respects one of the most satisfactory public meetings which it was ever my privilege to attend."

"*Ninth Month* 13, 1864.

"The Social Meeting in the evening passed off very satisfactorily, the Friends in the neighbourhood, who very

generally attended, expressing much pleasure with it, and there being throughout a solemn and lively feeling. During the afternoon some of our company went to visit the 'Home' at Rosevale, mentioned with so much interest by J. Grubb; E. J. R. and A. P. kindly going with us. After inspecting the arrangements of the Home, we had an interview with the poor girls, thirteen in number. E. J. R. read a portion of Scripture; W. T. and myself addressed them, and I ventured to offer prayer. I believe we both were favoured to have a somewhat lively sense of the exceeding preciousness of Christ, and of the freeness and fulness of the Gospel offer of life and salvation, even to the poor outcast wanderer. The girls were very attentive and serious, and we felt satisfaction in having had the privilege of speaking to them about the only ground of the sinner's hope; alike needful for, and available for, them and ourselves. This morning we have attended a specially appointed meeting at Lurgan, which was, I think, a good time."

"*Moyallen, Ninth Month* 19, 1864.

"The Ulster Quarterly Meeting, held here yesterday and to-day, is very large. The two meetings for worship yesterday were attended, probably, by over four hundred, both morning and evening. Both were, I think, seasons to be remembered with thankfulness. J. B. B.'s communication in the morning being particularly striking, on the true ground of worship; Christ our Mediator, typified by the mercy-seat in the Jewish tabernacle, being very beautifully and instructively preached to us. I also, as well as most of the other Friends, took some part both morning and evening. At eight o'clock there was a meeting, in J. G. Richardson's conservatory, of the servants and poor neighbours; which was also a satisfactory time. A portion of Scripture and suitable tracts

were read by J. G. R., and a time of silence and religious opportunity followed.

"*Coote Hill, County Cavan, Ninth Month* 20, 1864.

"Charles Wakefield spoke in more decided terms than any one I had heard before among Ulster Friends on the great and *permanent* good effects resulting from the religious revival in Ulster; great numbers of persons giving evidence of the reality of their professed change by a consistent life, and the attendance at all the Protestant places of worship being much larger than heretofore."

"*Ninth Month* 24, 1864.

"The prospect of the meetings here to-morrow is rather weighty. I desire more earnestly to realise, on the one hand, the truth that we are indeed unprofitable servants, and on the other the blessedness of having our dependence fixed on the gracious aid of the good Spirit promised to those who seek it."

"*Ballytore, Tenth Month* 1, 1864.

"On leaving Parsonstown on Fourth-day morning I saw an affecting sight—about twelve or fifteen Irish emigrants for America were setting out by the same train, and probably one hundred of their relatives and friends crowding to take leave of them. So much weeping, embracing each other, and other manifestations of earnest affection, were very touching; and the parting cheer—intended to be hearty, but feeble through excess of emotion—as the train moved off, was as strikingly indicative of depth of feeling as any part of the scene. I admired the gentleness and refinement of manner of the railway porters at the station, evincing true sympathy with what they saw, and gently and politely restraining the crowd from getting into real danger."

"*Carlow, Tenth Month* 5, 1864.

"Yesterday morning we had a meeting for worship at Kilconner, and a social meeting in the evening at the house of our dear friend M. J. Leckey. Both were, I think, satisfactory times. To-day we have been attending the Monthly Meeting at Carlow; and, in the evening, a social meeting at the house of J. M., where I lodged more than twenty years ago when in Ireland with S. Capper. The evening party consisted of about thirty-five or forty Friends, and has been a particularly satisfactory and interesting season."

"*Dublin, Tenth Month* 12.

"I wrote thee a note yesterday, in which I mentioned that we were looking forward to a meeting with the parents, &c., in the evening. That meeting was attended by about 160 or 180 Friends in this position, and was a deeply interesting season to us all. We all took part in it, and the opportunity closed with solemn and fervent prayer by J. B. B. This evening we are to have a similar meeting (but which will probably be much larger), consisting of the *young* Friends. I cannot doubt that, though it may be in feebleness, the truth has been preached and spoken by my dear companions, with whom it has been felt a privilege to be united. Nor can I doubt that the Divine blessing will be vouchsafed to this humble endeavour to sow a little good seed."

In this trustful spirit was this work of faith and labour of love completed, in which, we believe, from the testimony of those associated with him, that R. C.'s part was a valuable one. One of these dear Friends was wont to advert, on their return, to his ministerial

offerings as deriving weight, both from the unction which attended them, and from their general brevity. Warm allusions were frequently made by R. C. in conversation, as well as in correspondence, to the cordiality and hospitality of those amongst whom their lot was cast; and we cannot doubt but that his gift of sympathy with his young friends, as well as with those in middle and later life, rendered the social, as well as the religious, portion of the service profitable and acceptable.

Having here incidentally touched on R. C.'s usefulness in the social circle, we may be allowed to add a few words on some other qualifications which he possessed for service of that kind, whether connected with Scripture reading, or of a more general character.

His industry in the acquirement of knowledge had been manifested in youth by his habit, when residing at Bath, of rising early for the purpose of study, even during the cold mornings of winter; and, although as he advanced in life his range of reading was limited, both by his preference for books more or less directly bearing upon religious and philanthropic subjects, and by the close occupation of his time in engagements of this nature, yet his retentive memory and keen powers of perception compensated largely for the absence of greater literary attainments.

His ability to supply information upon almost all subjects which might form the topic of conversation, and the wisdom as well as intelligence which he brought to bear upon them, could not fail to render his

company both valuable and interesting. And whilst, especially as he approached the end of life, the one theme of paramount importance was ever uppermost, there was still not wanting the power to enter with life and acumen into the discussion of the interesting questions of the day, and of its leading events, as well as to convey instruction from the treasures of the past.

Although but little acquainted with the classics, he had sufficient knowledge of Greek to afford him valuable aid towards the more correct apprehension of many passages in the New Testament; while his reverent prayerful study of the Scriptures, under the enlightening influence of the Holy Spirit, qualified him to bring forth richly from their treasures, both on public and private occasions.

In this connection we may specially allude to his valuable gift in interesting the young in the contents of the sacred volume, and storing their minds with its facts and teachings.

CHAPTER X.

Appearance of his Malady—Speech at Annual Meeting of Peace Society—Submits to an Operation—Letters to various correspondents—Death of William Tanner—Attends First-day School Conference at Birmingham—Offers a home for the children of L. and S. Street—Illness in Pleurisy—Correspondence—Pamphlets on Barclay's "Apology," and on the Atonement—Work at Horfield.

WHILST engaged with the Yearly Meeting's Committee in Ireland, R. C. had been favoured with a larger measure of health and strength than was often his experience under the pressure of his many and varied engagements at home. Soon after his return, however, symptoms which had manifested themselves, at intervals, for a considerable time, in the region of the ear, causing inconvenience, if not giving ground for anxiety, gradually increased; and, in the early part of 1865, it was thought needful to try the application of caustic to the part affected. This remedy caused no small amount of pain, which was borne with Christian fortitude and patience, but which told upon the physical strength of the beloved sufferer. Nevertheless, religious and other

duties were diligently fulfilled, as the following extract from one of many letters, written during the first few months of this year to Henry Richard, will serve to prove :—

"I feel assured that thou will not attribute it to any want of sympathy with the cause of Peace itself, and especially with thy own very judicious and effective advocacy of it, if I decline thy proposal that I should accompany the deputation to Bradford, &c. I find my engagements at home are so numerous that all the time that can well be spared from them seems to be called for by objects of a more definitely religious nature, to which Christian duty seems to point me. Besides this, I may not be well able to leave home for long together for some time to come [referring to the indisposition, &c., above-mentioned]."

The following, from his address at the Annual Meeting of the Peace Society, will give further evidence of his desire to spare neither physical nor mental effort in promoting a cause which he deemed of great importance :—

"He said he had come prepared with a little calculation showing the difference between two modes of solving a national difficulty: The overthrow of slavery would indeed be a most happy and blessed result of the war, but it had been purchased at a terrible price. It might help to produce in their own minds a feeling of gratitude to God for the blessings they enjoyed, and deepen the fraternal sympathy which they all cherished, if they contrasted the circumstances under which slavery was got rid of in the British colonies, thirty years ago, with the circumstances under which American

slavery had been brought to a termination. The sum of £20,000,000 had been paid by Great Britain to emancipate the slaves in her colonies, 800,000 in number. There were 4,000,000 slaves in America, and, at the same rate, their manumission would have cost, if it had been possible to effect it, £100,000,000. He expressed no opinion as to whether this result would have been obtainable by peaceful negotiations; but one thing was certain, that there had been expended in carrying on the war—an anti-slavery war, as it was called by some—no less than £800,000,000. That was the lowest estimate of the aggregate expenditure of North and South. But this expenditure, enormous as it was, sank into utter insignificance when compared with the prodigious destruction of life. It had been calculated by Henry Ward Beecher that a million of lives had been sacrificed; but even supposing it was half a million, how difficult it was to form an idea of the terrible destruction which it implied! The number of men able to bear arms in a given community was reckoned as one to five; consequently half a million of men represented a general population of two and a half millions. Suppose every able-bodied man in the counties of Gloucester, Oxford, Wilts, Somerset, Dorset, Devon, and Cornwall had perished, what a calamity to the nation. But this was no more than an equivalent; the population of those counties, including the populous cities of Bath, Oxford, Cheltenham, Gloucester, Salisbury, Exeter, Plymouth, Falmouth, and Bristol being two and a half millions. Such was the desolation of war. Certainly his illustration was enough to show that war was incalculably the worst and most expensive method possible of settling disputes. He did not overlook the fact that all events were controlled by God, but that ought not to interfere with their most determined endeavours to do all they could to bring about a more healthful tone of public feeling."

He writes :—

"*Fourth Month* 8, 1865.

"What a very sorrowful and, *to us*, mysterious event is the removal of Richard Cobden. Yet I venture to hope that the posthumous effect of his character may not be less than that which was witnessed during his most valuable life."

The remedy before referred to proving ineffectual in staying the local malady, R. Charleton consulted, by the advice of his medical attendant, an eminent London surgeon, who concurred with the former in advising an operation, not only as being safe, but, under the Divine blessing, probably the *only* means of prolonging life. His companion describes how, on the return journey, R. C., whilst feeling the serious nature of this decision, dilated in a most striking manner on his own realisation of the peace of the believer in Christ, and of the fulness of blessing in the Gospel, as affording, through humble reliance on the one atoning sacrifice, most precious ground of abiding comfort in Him who is, in the trusting heart, "the hope of glory."

The operation was skilfully performed whilst the patient was under the influence of chloroform, and to it, in the providence of God, may be doubtless attributed the prolongation of his valuable life for seven added years.

R. C. attended, as was his usual practice, the second Week-day meeting on the previous evening, which proved, it is believed, a time of renewed favour from the presence of the Lord, and in which words of pre-

cious comfort, uttered by his beloved cousin, Dr. Ash, were strengthening to him. The night was a sleepless one—not a rare occurrence with him, as he was wont from constitutional habit to have many wakeful seasons —but it appears to have been one of blessed communion with his Saviour, and he alluded to it on the following morning as "a night much to be remembered before the Lord." His placid demeanour and countenance, meanwhile, truly bespoke where his confidence was placed. The time of suspense, during the performance of the critical operation, will long be remembered by those who awaited the information of its accomplishment; as also the feelings of inexpressible thankfulness when the beloved patient was restored to consciousness, and when peaceful repose was permitted him. He was gratefully sensible of the absence of acute suffering; and the few weeks spent quietly in his room, during the season of recovery, afforded an interval of retirement from active engagements that was restful to his spirit; the invitation of the compassionate Saviour to His disciples being thankfully accepted on this as on other and similar occasions, "Come ye, yourselves, apart, and rest awhile." Yet he was cheerfully occupied, as soon as strength permitted, chiefly in reading and correspondence. The compilation of a brief sketch of the life of William Forster, from the larger Biography, was also congenial to him under such circumstances.

But whether these and like occupations, or rest, predominated, a heavenly atmosphere always pervaded the

quiet chamber; and when, with some returning strength, the wonted course of daily life was gradually resumed, the same precious influence could be sensibly felt. A short sojourn at Clevedon, in the autumn, proved a beneficial and refreshing change; and on his return home, although care was requisite during the winter and spring, his usual avocations were pursued with accustomed energy.

On the 29th of First Month, 1866, he writes from Birmingham*:—

"The meeting yesterday morning was very large, many of the scholars of the First-day school being present, owing to the funeral of E. C., who was one of the teachers. I took part in it both in ministry and prayer, also G. S. and A. W. in ministry. I think it was a solemn time, the large concourse of people being as quiet as if it was a Friends' meeting exclusively."

We believe that a narration from R. C.'s own pen, with some added details, contained in a letter to a dear friend in Yorkshire, under date, London, Fifth Month 1st, 1866, may be profitably introduced here.

"To W. Casson.

"My dear Friend.— . . . The sweet and condescending promise on which thy letter expatiates, 'When thou passest through the waters, I will be with thee,' &c., has been often brought before me, and I think I may say has been graciously

* Whither he appears to have gone to read his lecture on W. Forster's Life.

fulfilled in my experience within the last few months. I do not like to speak of these matters in the way of general conversation, but in the confidence of private friendship I feel no hesitation in naming the matter *to thee*. For a long time past (some years) I have been suffering from a cancerous affection in my ear and neck; and eighteen months ago I should have had a surgical operation (with the knife) performed for its removal, but for the advice of an eminent surgeon of much experience, who thought that in my case such an operation would be attended with more hazard than the prospect of benefit would justify. He accordingly recommended the application of *caustic*, which was continued at intervals for more than a year, causing me very great suffering, but without any real benefit, the disease continuing still to make progress. About *three* months ago, therefore, I came to London to consult an eminent surgeon at the West End, who thought an operation with the knife the *only* means by which the disease could be effectually mastered. I therefore had the operation performed without delay, two or three days after my return home. My dear wife and myself were quite aware of the critical nature of the operation, and of the uncertainty of its issue. Yet as it appeared to be the *only* means by which the progress of a malady which must have eventually proved fatal, could be checked, we had no misgiving as to this being the right course for us to take. At the same time, though endeavouring to 'trust *and not be afraid*,' my dear wife was much afflicted in the prospect before us, and I could not but feel the *solemnity* of the circumstances in which I was placed, standing (*for aught I knew*) not far from the confines of the eternal world. This was our situation, when late in the evening preceding the morning on which the operation was to take place, I received a letter from a dear friend, then in the *far west* of America,

written under the pressure of much religious feeling, but in *entire ignorance* of my outward circumstances. In that letter he dwelt largely on the consolations of the Gospel, and quoted also the same beautiful passage, '*When thou passest through the waters I will be with thee*,' &c. Coming to me in this way, so unexpectedly, and so entirely beyond the reach of human contrivance, it seemed more like a voice direct from heaven than I had ever before known.

"I did not sleep much through that eventful night; but was favoured, notwithstanding my great unworthiness, with such a precious sense of the gracious presence and love of our Saviour, that fear seemed to be taken away; and I thought it might be described as '*a night much to be remembered unto the Lord*,' as was said of the night when the Children of Israel came out of Egypt. The operation was successfully performed the next morning, the suffering being very trifling compared with what I expected; and I recovered with unusual rapidity, the disease being apparently quite extirpated, and, through Divine mercy, I am now favoured to be in *very good health*. I should not like to say so much about myself, were it not in the way of humbly acknowledging the extension of the Divine goodness in this remarkable manner to one so unworthy. I have a very sweet remembrance of our intercourse in Yorkshire, and with love to thy sister, also to thy brother and his family, and very much to thyself,

"I am, my dear friend,

"Thine very affectionately,

"ROBERT CHARLETON."

Under date of Bristol, Sixth Month 30th, 1866, he again writes to the same friend:—

"My dear Friend,—I do not like longer to delay telling thee how very much my dear wife and myself value thy truly kind and acceptable letter of the 12th inst. I cordially concur with thee in the sentiments expressed in it, as to the personal experience of sincere believers in our blessed Lord. While with unsatisfied desires after something to make them happy the multitude are continually saying, 'Who will show us any good?' the humble Christian will devoutly pray—'Lord, lift Thou up the light of Thy countenance upon us.' 'Thou hast put gladness in my heart, more than in the time that the corn and wine increased.' And whether this 'gladness' be consciously experienced in large measure or not, it is a precious evidence of the work of the Holy Spirit in the heart, if there be produced in our minds such a *true taste for things that are excellent* that we desire and long for the lifting up of the light of the Lord's countenance upon us (that is the blessed experience of His pardoning love and mercy in Christ Jesus), *more* than the increase of corn and wine or any other temporal good. I think there is very much that is very *practical* in the words, 'The *joy* of the Lord is your *strength*' (Nehemiah viii. 10). In whatever degree the eyes of one's understanding are enlightened to a true perception of the *graciousness* and *benignity* of the Divine character, especially as these attributes are made manifest to us in the Gospel of His dear Son, thereby enabling us to '*rejoice in the Lord*'; very much in the same degree shall we know an increase of *strength*, enabling us, through Him, to resist the temptations of our soul's great enemy, and patiently to bear the trials and afflictions, whether spiritual or outward, which our Heavenly Father sees meet to appoint for us—in infinite *love*, not less than infinite wisdom. The connection between *joy in the Lord*

and the increase of our spiritual strength is a profitable subject for meditation.

"'These things have I spoken unto you,' said our blessed Redeemer, 'that my *joy may remain in you, and that your joy may be full.*' And if this joy thus remain in us, we shall know something of what it is to be '*strong in the Lord and in the power of His might,*' though, in ourselves, very weakness. Dost thou remember the verse in the beautiful hymn of Dr. Watts—

"'The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
And walk the golden streets.

Then let our songs abound,
Let every tear be dry;
We're marching through Immanuel's ground,
To fairer worlds on high.'

"I notice with much interest thy continued meetings with the poor people in thy neighbourhood, and rejoice to hear of the blessing which continues to rest upon them. I should like for my love to be given to thy brother and his family, and especially to thy *invalid sister*, of whom I have a lively remembrance, and suppose that she is still a sojourner in the present life, not having heard of her passing into the '*better country, that is a heavenly.*'

"With very dear love, I am,
"Thy affectionate friend,
"ROBERT CHARLETON."

We here insert portions of letters written a little subsequently to the above:—

"To D. A. Fox.

"*Ilfracombe, Seventh Month* 23, 1866.

". . . . When we were at Kingsbridge F. and A. took us to see Richard Peek, of Hazelwood, an aged Christian of eighty-five, whose life has been devoted to good works, and who is still very bright and green. I had some deeply interesting conversation with the dear old man. He told me that during an illness a little while ago, which, at the time, seemed likely to be fatal, he was not favoured to have any such 'full assurance,' or such a sense of the Divine favour as was experienced on the death-bed of Marshall Fox (previously referred to in this letter). But, on comparing notes, I believe we were both of the mind that to be enabled calmly to rest our all on the Saviour, and to trust in the Divine promises—*simply as such*, and in the absence of much sensible consolation—is a condition of mind not less affording matter for humble gratitude than even such favoured experiences as that of our late cousin M. F."

"To E. H. Duval.

"*Ashley Down, Eighth Month* 27, 1866.

"My dear Friend,—I notice with great interest thy remark about thy being so favoured with a good hope through grace as to have no habitual fear of death. I think I may venture humbly to refer to myself as being similarly favoured. But the *degree* in which we consciously enjoy this privilege will probably be in proportion to the clearness with which, through grace, we are enabled to apprehend and realise the precious truths revealed to us in the Gospel, concerning the person and work of Him who came 'to deliver those who, through fear of death, were all their lifetime subject to bondage.'"

"To Christiana A. Price.

"*Tenth Month* 23, 1865.

"The receipt of thy letter to my wife has somewhat vividly brought before me the reflection that there are very few persons indeed now living whom I can remember for so many years as my dear friend C. A. Price. Our acquaintance began at Congenies in 1821, a period of forty-four years ago. I was then a boy of twelve years old, and thou in the prime of early womanhood.

"What a long series of favours, mercies, benefits, and blessings, richly bestowed on us by the gracious hand of our Father in heaven, can we look back to as marking the course of these forty-four years! And, as life advances and eternity is felt to be drawing nearer, how increasingly sweet should the prospect be to us of the 'many mansions in our Father's house,' where, through redeeming love and mercy, it will be given us to unite with so many tenderly loved ones who are gone before us, and to join with them and the innumerable company who surround the throne, in the perfect and eternal anthem of praise 'to Him who hath loved us and washed us from our sins in His own blood.'"

To the Same.

"*Tenth Month* 31, 1866.

"My dear wife and myself feel obliged by thy kind thoughtfulness in allowing us to share in the interesting contents of the enclosed letter from my old friend L. Majolier; we are glad also to learn through our brother and sister of thy own health being so nicely, as well as other interesting items of information concerning the circle of our dear friends at Neath. The hand of death seems to have been busy at Congenies. The removal of our old friend

Alice Roux is not at all a matter for surprise considering her advanced age, &c.; but the death of the young brother and sister in the very bloom of youth is more affecting.

"How many lessons we have of the uncertainty of our tenure of these earthly lives! I am this morning in receipt of a card announcing the death of my friend John Priestman, of Bradford, at the age of sixty-one, three or four years older than myself. I have been accustomed for some years past to meet him in London, at the Meeting for Sufferings, which he has latterly attended with considerable regularity. I expect to be at the next meeting on Sixth-day, but on that day the remains of my friend J. Priestman are to be committed to the silent grave. What a mercy to feel, as life advances and eternity draws nearer, a *growing* sense of the preciousness of that redemption wrought out for us on the cross, and sealed by the life-giving spirit of our Saviour.

"With affectionate remembrance, in which my wife unites,

"I remain, thy truly attached friend,

"R. C."

Amongst the many friends of his own Meeting, for whom R. C. cherished a warm Christian regard, his friendship for his dear and valued friend William Tanner was especially strong; the fellowship in the Gospel which nearly united them, and the many interests affecting the Church of Christ, or comprising a wider area, which they shared in common, combined, with the close proximity of their dwellings, to produce an almost brotherly intimacy. Both for W. T. and his dear wife, R. and C. C. cherished a warm affection; and the decease of both these dear friends, within the space

of a few months, was consequently felt to be a bereavement of no common order. To the former of the events there is a reference in the following letter:—

"To W. Casson.

"*Eleventh Month* 25, 1866.

"My dear Friend,—I duly received thy very kind and acceptable letter of the 17th inst., which was very grateful and refreshing to my feelings. I agree with thee in thinking that we, for the most part, sustain loss by not dwelling, as it would be profitable for us to do, on the *abounding mercy* of which we have been made partakers—on the contrast between our state by nature, and what His free *grace* has made us to be. In the twenty-sixth chapter of Deuteronomy we read that when the people brought the basket of first-fruits as an offering to the Lord, they were to say, by way of setting off the Divine bounty which had brought them into the land flowing with milk and honey, 'A Syrian ready to perish was my father, and he went down into Egypt to sojourn there,' &c. And the command presently follows, 'And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee.' This rejoicing was heightened by contrasting their former bondage in Egypt with the liberty which they now enjoyed in the promised land, surrounded by all its varied blessings. And in the same spirit, and for a similar purpose, the Apostle exhorted the Ephesians to 'Remember . . . . that at that time ye were without Christ, &c. But *now* in Christ Jesus ye, who sometimes were far off, are made nigh by the blood of Christ.'

"The habitual remembrance of these things would be fitted, more than almost anything else, not only to awaken in our hearts feelings of devout gratitude to Him to whose free grace we owe this rich blessing, but to quicken and keep

alive in our souls more earnest desires that we may be enabled to '*walk worthy of the vocation wherewith we are called*,' and be sharers in the glorious privilege of being '*followers of God as dear children*.'

"We have just sustained a great loss in this meeting by the removal, after a very short illness, of our beloved friend William Tanner. Next to his bereaved widow, it is probable that no one will miss him so much as myself.

"Not only had there been for many years a very close intimate friendship between us, but from the circumstance of our dwellings being very near to each other we had very frequent and often almost daily intercourse; so that the blank created by his death will be such as, in the nature of things, can never be filled up on earth. But whilst it becomes us reverently to submit to all the dispensations of our Heavenly Father, in the sweet assurance that '*He doeth all things well*,' it is not less important that we should seek that the gracious purpose for which the chastening was sent may not be frustrated by any of us.

"We cannot doubt that in taking from among us this highly valued and much beloved friend, and (as it were) drying up what has been to many a stream of spiritual blessing, He graciously designs to draw us more closely to Himself, the *Eternal Fountain*, the *gracious giver* of every good and perfect gift.

"Thy account of the recent gatherings at Leeds, and of the peaceful death of the oldest member of thy little reading-meeting at Thorne, is very interesting, as well as thy remarks about the grapes of Eschol and the milk and honey of the good land.

"Affectionately desiring that the grace of our Lord Jesus Christ may increase and abound in thy experience,

"I am, with much love, thy attached friend,

"ROBERT CHARLETON."

A letter to C. A. Price, under date Eleventh Month 13th, 1866, refers feelingly to the same subject, and the desire is expressed "to bow with reverent submission to the solemn chastening thus dispensed," &c. He adds,—

"The bereaved widow is most graciously supported—indeed, she bears up under the sorrow quite beyond all human expectation. We gave thy kind message of love to our dear aged friend, Mary Tanner, who said it felt very precious to her, and cordially reciprocated it. She is also sweetly resigned, and says much of the *mercy* with which the trial is mixed. Yet it obviously tells on her enfeebled frame, and she spoke to-day of feeling that the shadow had gone down on her dial many degrees since the solemn event of last Fifth-day. I very much value thy kind reference to the time, now about forty-five years ago, when we first met at Congenies, and to the friendship which, though with comparatively rare opportunities of intercourse, has continued ever since. The remembrance of that far-off time calls up touching memories of many whom we knew and loved on earth, and whom we hope to meet again in the better country. Affectionately desiring that the grace of our Lord Jesus Christ may be with thy spirit, and abide with thee to the end, I am, with much love, in which my wife unites, thy friend very truly,

"R. C."

We proceed to furnish extracts from other letters, dating at or about this period:—

"To C. R. C.

"*London, Eleventh Month* 2, 1866.

"Being alone in the carriage most of the way, I read a good deal in S. Rutherford's letters. What a wonderful book

it is!—such an experience of the preciousness of our Saviour as probably few have had in the same degree. I copied a portion of one of these letters in writing to J. R. N., at Guernsey (to acknowledge the receipt of my lecture on W. Forster), last evening."

"*Birmingham, First Month*, 1867.

"I got here in time for the afternoon sitting; a delightful season it was—450 Friends present, or perhaps 500 (360 of them strangers from other places). The tone of feeling was all that could be wished for. The friends at whose house I am stopping are exceedingly kind, and have given me excellent quarters, *only too good*."

The above note from Birmingham refers to R. C.'s attendance of the First-day School Conference there, when meetings relating to Friends' Home and Foreign Missions were also held—a time of deep interest, in which R. C. took part. It was also marked in his experience by the information then reaching him that our friends L. and S. Street, of Indiana, who were soon to sail for Madagascar, as missionaries, had concluded to leave their two children behind them. The thought was almost immediately presented to R. C.'s mind to offer a home to the dear boys, thus to mitigate, as far as possible, the trial to the fond parents, and, at the same time, to provide companionship for his own child. After united prayerful deliberation, his wife and himself decided to undertake the charge. Although in the uncertain state of R. C.'s health such an added responsibility caused some thoughtfulness to his friends, yet, during the years which followed, the Divine blessing evidently

rested upon the plan thus adopted; and it is believed that in the large share of added interest thereby called forth in this portion of the mission field, and in other ways, no small amount of help and comfort was reflected back upon himself. By various efforts, in correspondence, &c., R. C. endeavoured to promote the important branch, as he deemed it, of Gospel service into which these dear Friends had been led, and for which they were ready to sacrifice so much at the call of their Lord.

At various periods, the widely-felt sympathy of his fellow-citizens, on occasions of his illness, had been manifested in a very feeling manner, which was cordially appreciated by R. C. We believe it was at the time of the illness referred to in the following letter, that prayer was very generally offered in public on his behalf; and we cannot doubt that these petitions and those of many dear friends, more especially with reference to the local malady, were answered in the prolongation of his life, and in the freedom from suffering so mercifully granted.

"*Second Month* 26, 1867.

MY DEAR FRIEND, W. CASSON.—Thy letters are always welcome, but that now received is especially so, as it finds me confined to my chamber, with what the doctors call '*sub-acute pleurisy*,' which they say will keep me indoors for several weeks; though I am perceptibly improving, through the Divine blessing on the means used. As the malady is not so severe as to confine me to bed, or to prevent (within moderate limits) the use of my pen, I gladly

avail myself of this means of telling thee how much I have enjoyed the different portions of thy letter.

"Thy visit to the dear old man of Balby, whose daughter died so peacefully, must have been like a brook by the way. What a mercy to be enabled, in the review of any such remarkable display of the goodness and love of Christ our Saviour, feelingly to say, as thou dost, '*I do like to hear His great name glorified.*'

"When our blessed Saviour was very nearly come to the great and mysterious conflict with the powers of darkness, and was about to bear 'our sins in His own body on the tree,' He said, 'Now is my soul troubled, and what shall I say?—Father, save me from this hour? But for this cause came I unto this hour. *Father, glorify thy name!*'

"And we can hardly imagine any point of resemblance in which the poor servant would more desire to be like his blessed Master, than the ability reverently to adopt this petition as his own, and say, 'Father, glorify thy name!' Generally speaking I do not think it wise or profitable to be too anxiously looking for what we call evidences of grace in our own hearts. It is better to adhere to the Apostolic counsel to be 'looking unto Jesus.' But if there were any point of Christian experience to which I should attach especial value, it is in the ability to look up to our Father in Heaven, in the light of His reconciling love and mercy in Christ Jesus, and say, 'Father, glorify thy name!' What a wonderful and glorious transformation is here! For poor sinners and rebels such as we were by nature—desiring only, like Adam when, under the pressure of conscious guilt, to '*hide*' as it were from His all-seeing eye—to be so made nigh by the blood of Christ, so reconciled to God by the death of His son, that in the true spirit of *adoption*, we can even draw near and say—'Father, glorify thy name!'

Second Month 27.—I wrote the above last evening, being drawn out by the nature of the subject beyond my expectation, but I wish thee to think of me as at the farthest possible remove from one who has '*already attained.*' I truly feel myself to be not only compassed with infirmity, but *such* infirmity, as to prompt me to say with Peter, '*Lord not my feet only but my hands and my head!*' What an unfathomable mercy, that for such uncleanness such a Fountain is provided for us to wash and be clean—for such sinners, *such* a Saviour! There is another very precious aspect of the Divine dealings with us, which is brought to light by the simple narrative of thy visit to the poor woman, whom, through pressure of other business, thou hadst omitted to call on the day before. It is, that in the mercy and love of our Heavenly Father, even the very *slips and failings* of His children are so overruled as to be made '*to work together*' for their good; teaching them more and more entirely to *distrust* themselves, and more and more entirely to lean on Him, both for righteousness and strength. Thus it is seen that they do not stumble that they should fall; but rather that they should henceforth walk with greater care and firmness, as was conspicuously the case with Peter.

"I remain, thy attached friend,

"ROBERT CHARLETON."

The following extracts are from a series of letters addressed to Louis Street, portions of which will be introduced in order of date amongst other correspondence.

Some of the remaining letters in this chapter, which we believe our readers will also deem valuable, do not appear to require special explanation, and are therefore inserted consecutively without comment.

"*Ashley Down, Bristol, Third Month* 6, 1867.

"MY DEAR FRIEND,—I feel a wish to avail myself of this, the last opportunity of addressing to thee and thy dear wife, as well as to our beloved friend J. S. Sewell, a few lines of affectionate farewell. Through the wonder-working power of His grace you have been made willing cheerfully to give up all for the sake of the dear Redeemer, and may it be granted you richly to experience, in the overflowing of His peace in your own soul, the 'hundred-fold more now in this present time,' which is bountifully promised to those who do so. And, above all, may it please our Heavenly Father to make you the honoured instruments of turning many from darkness to light, and from the power of Satan unto God. But should He, in His wisdom, *not* see fit very speedily to open the windows of heaven and pour out an abundant blessing on your labours, but rather teach you the important lesson '*not to despise the day of small things*,' you will, in either case, recognise His sovereign hand, as good when He gives, and good even when, for the present, He may seem to deny. . . .

"In a few days you will be afar off on the rolling ocean. May He, who hath measured the waters in the hollow of His hand, graciously condescend to be ever near you, to guide, protect, and bless; and when all the storms of life's ocean shall have been passed, may He grant you an abundant entrance into the haven of His eternal rest and peace.

"Again, my dear friends, farewell in the Lord,

"Ever affectionately,

"ROBERT CHARLETON."

"*Third Month* 23, 1867.

". . . . On the day after you left Plymouth, our dear friend Sarah (William) Tanner, was peacefully released,

surviving her beloved husband only about four months. She was the last surviving member of the family of our honoured friend Daniel Wheeler. My wife and I miss these dear friends much, and shall continue to do so, but it is a consoling assurance that *our* loss is *their* eternal gain. I do not forget, my beloved friends, that before these lines can meet your eyes, you will have passed over many thousands of miles of the trackless ocean; and with whatever trials and discomforts this may have been attended, I cannot doubt that you will have had abundant experience of the loving-kindness of the Lord.

"With very dear love to Joseph S. Sewell, no less than to yourselves, and desiring again affectionately to commend you to the tender care and love of the Great Shepherd of the sheep,

"I am, lovingly yours,

"ROBERT CHARLETON."

"*Fourth Month* 23, 1867.

". . . . It was a great comfort to us all to get your letters from the Cape Verd Islands, and I hope that in about another month we may hear tidings of you from the Cape. . . . I cherish a feeling of sympathy with you, very especially in view not only of the probable discomfort and hardship which you may have had to undergo in the voyage from the Mauritius, and the land journey to the capital, but also under the pressure of religious exercise, and the sense of deep responsibility, which may be felt to cover your spirits on reaching the scene of your Gospel labours. Yet I also trust that the *grace of our Lord Jesus Christ*, which you go to make known to others, may be felt sweetly to sustain, refresh, and strengthen your own souls; even, to use the beautiful simile of Leighton, as they that carry spices from Arabia are

said to be refreshed by the smell of them on their journey, or as boxes wherein perfumes are kept for garments or other uses are themselves perfumed by keeping them.

"We have just had an affecting example of the uncertainty of life, in the removal, after a short illness, of my step-mother, Elizabeth Charleton, of Ashley Hill. Between two and three weeks ago she went to Falmouth to visit her brother Samuel Fox and his wife, and some other attached relatives who reside there, and very much enjoyed her visit. Whilst thus engaged she was taken ill, and, after a week's confinement to her bed, she peacefully expired on last First-day.

"The life of this dear friend had, for a long course of years, been marked by much Christian self-denial, and disinterested kindness to others, and by a very humble view of her own condition and attainments; her whole confidence being in the mercy of God, in and through Jesus Christ our Lord. During her illness she was often uttering the words, 'Glory, glory,' and speaking of the 'Wells of Salvation,' from which she appeared to be drawing water with joy.

"With very dear love to dear J. S. Sewell and yourselves,

"Thy friend, affectionately,

"ROBERT CHARLETON."

"TO FRANCES ANN BUDGE.

"*Clevedon, Fifth Month* 6, 1867.

". . . . An *experimental* knowledge of His love, such as shall enable us to say, 'We have *known* and *believed* the love that God has to us,' can be communicated to the soul only by that Spirit whose gracious work it is to take of the things of Christ, and show them unto us. It is the knowledge of that love, an insight into the breadth, and length,

and depth, and height of which, the Apostle so earnestly prayed might be granted to the saints at Ephesus. But, as a secondary matter, I may remark that an increase in this experience is likely to be promoted, *not* by turning our attention to our own mental act of loving, but to the infinite worthiness of Him who is presented to us in the Gospel as the object of our supreme and highest love—in other words, 'looking unto Jesus,' and looking away from all else. . . ."

"To LOUIS STREET.

"*Fifth Month* 17, 1867.

"MY DEAR FRIEND,— . . . . I picture you either at the Mauritius, or on your voyage from thence to Madagascar; but wherever you may be while I now write, or when this reaches you, it is a consoling thought that you are equally near to Him whose gracious 'promise is to *you* and to *your children*, and to all that are afar off,' &c. We know not but that you may have been already placed in circumstances of trial to your faith, which may have given a special significance to the words of gracious promise. It is *when passing through the waters*, that the Christian especially feels the sweetness of the promise, '*I will be with thee.*' In the midst of the patriarch's varying experiences, when 'he sojourned in the land of promise as in a *strange country*,' how unspeakably precious must have been the gracious words addressed to him,—'Fear not Abram, *I* am thy shield and thy exceeding great reward.' And I affectionately desire that this may be *your* blessed experience in the 'strange country' in which you now sojourn, and among whose inhabitants is this grace given you to proclaim '*the unsearchable riches of Christ.*' . . . ."

"To W. Casson.

"*Bristol, Sixth Month* 17, 1867.

"MY DEAR FRIEND.—I received thy very kind and brotherly letter a few days ago, and I feel sincerely obliged to thee for it. It was in some respects a disappointment to me not to be able to attend the Yearly Meeting, which appears to have been one of much more than common interest.

"I greatly value thy affectionate Christian interest for me, and desire, according to my small measure, to reciprocate the same feelings. And I trust also I increasingly feel the preciousness of those simple views of Gospel truth which thy letter sets forth. 'Being therefore justified by faith, we have peace with God through our Lord Jesus Christ.' But in order to reach this blessed experience, it is important to remember that our warrant for coming to Christ for the pardon of sin, salvation and eternal life, *i.e.*, the *ground* on which we are invited and entitled to come to Him for these blessings, does not lie in anything or rest on anything in ourselves, or even in what God by His Spirit may have wrought in our hearts in the way of producing conviction for sin, penitential sorrow, faith and love, and the other graces of the Spirit; but simply in the glorious freeness of God's offer of His pardoning love and mercy in Christ Jesus, to every poor sinner who will accept it. So that if in looking into the state of my own heart and my own inward spiritual condition and experience, I see very much to humble me in the dust, and possibly to make me at times doubtful whether I have ever really passed from death unto life; and if, therefore, I should find it difficult or impossible to come to Him in the character of a true Christian, there is nothing which can possibly take from me the privilege of coming to Him as a sinner, and taking my part in that 'faithful saying, and

worthy of all acceptation, that Christ Jesus came into the world to save *sinners* of whom I am *chief*.' Possibly thou may'st be aware that we have the two little boys of Louis Street (who went with J. S. Sewell for Madagascar in last Third Month) living with and forming a part of our family. To-day we received an interesting letter, dated Mauritius the 3rd and 4th of last month. They were within a short sail of Madagascar, but the extreme virulence and deadly character of the fever now raging in the Mauritius made it doubtful if communication with Madagascar would for the present be allowed. The voyage had been performed in safety, and we may well trust that all will be graciously ordered by our Heavenly Father so as to work together for good. . . ."

The following appears to have been written to the editor of the *Revival* with reference to some remarks inserted in a former number:—

"Verily we mean nothing which can detract a single iota from the glorious freeness and illimitable power of that Gospel which, when applied by the Holy Spirit to the heart and conscience, can quicken the dead soul to a new spiritual life—can reach down to, and lift up a man from, the lowest depth of sin and degradation, not excepting the case of the most besotted drunkard. But what we wish to convey by the idea of Temperance being a handmaid to religion, is, that abstinence from intoxicating drink is in that chain of providential circumstances by which the victims of strong drink are brought within the sound of the Gospel. It is the *removal* of a *physical obstruction* to the hearing of the Gospel no less truly than the removal of *deafness* would be to a man suffering from this infirmity."

"To L. STREET.

"*Seventh Month* 19, 1867.

". . . The affectionate kindness with which you have been received by Christian friends (outwardly strangers to you), both at Mauritius and Madagascar, including native Christians at the latter place, appears strikingly to illustrate the truth of our Lord's words, that when the Good Shepherd putteth forth His own sheep, He *goeth before them*, making way for them in the hearts of those to whom He graciously sends them. Such a termination of a long and perilous voyage, marked by merciful deliverance from the dangers of the deep and from the deadly pestilence, may well excite the feeling of reverent gratitude to the Great Preserver of men. He gives you thus to set up your Ebenezer, and to acknowledge that hitherto the Lord hath helped you. You will see a pledge and a token of His gracious purpose *still* richly to supply all your need in carrying out the very important and responsible service which He condescends to call for at your hands. . . ."

"To THE SAME.

"*Ninth Month* 19, 1867.

"It affords us matter for gratitude and much comfort that you have been so mercifully dealt with, and so graciously helped along in every step of your arduous journey, as well as since its termination. I desire to cherish a deep and tender feeling of sympathy with thee and thy dear wife, in the sense of *loneliness*, which you will naturally have had, on entering a dwelling of your own in the absence of the objects of your affection and parental yearning of heart. Yet I reverently trust that the experience of the gracious presence and love of *Him* for whose sake it is that you have left even these your dearest earthly treasures, will not seldom be

felt to fill the '*aching void*,' and to be to your souls a sovereign balm for every wound. . . . I saw our dear friend Eli Jones at the last Meeting for Sufferings. He and Sybil Jones have been diligently labouring amongst us in different parts of this country. I am told they held a few days ago a remarkably interesting and satisfactory meeting with the Jews in London. They are now about setting forth on a somewhat arduous engagement, including a visit to many of the countries on the shores of the Mediterranean sea. . . ."

"To W. Casson.

"*Seventh Month* 22, 1867.

"My dear Friend,—Thy letter received this morning was peculiarly welcome to me, and I desire truly to profit from the very kind manifestation of affectionate Christian interest which it displays.

"We had been spending a few days at Kingsbridge, in Devonshire, on a visit to my brother and sister-in-law, Frederick and Anna Fox, and were intending to go from thence to Ilfracombe, on the coast, to spend three weeks there, which had been recommended to me as a means of more fully regaining my bodily strength after my long illness in the spring. But a day or two before the time we were intending to go to Ilfracombe, I was rather suddenly attacked with serious symptoms of what *appeared* to be a return of my former malady; so that we came *home* to obtain the needful medical care. The symptoms now appear to have proceeded from a different and much less serious cause than I had supposed, so that the Doctor thinks I shall be well enough for us to go to Ilfracombe, as previously intended, in two or three days hence.

"It is as thou hast remarked, a truly blessed experience to be enabled to entrust all our concerns—those relating to the

body as well as the soul, to time as well as to eternity—to the tender care of Him who graciously condescends to *care for us*. When at Kingsbridge, the other day, I called to see a poor woman who, for *twenty-two* years, has been lying in a totally helpless state from disease of the spine, unable to move herself in the bed; and from the same cause has latterly become entirely blind, and often suffering much pain of body. But though under this unusual pressure of bodily affliction, she is favoured to enjoy such a sense of the Lord's pardoning love and mercy in Christ Jesus, and such precious communion with Him, that the sleepless hours of the nights seem to fly swiftly by, while (as she told me with great modesty and depth of feeling) she is permitted in His condescending goodness to *lean her head*, as it were, on *His sacred bosom*, and to experience the precious fulfilment of those remarkable words in the Song of Solomon, '*Let Him kiss me with the kisses of his mouth*.' I thought I should like to tell thee of this beautiful example of the tender compassion of our '*merciful and faithful High Priest*,' who having Himself suffered, being tempted, is also able to *succour* in every possible extremity those who are tempted. I cordially concur in thy view that the 'only believe' implies much more than an outward knowledge of Jesus; it implies such a view of His power and love as enables us to *trust* in Him, to come with all our burdens and cares and *sins*, and *cast them on Him*. To enable us to do this there *must be some* knowledge of His power and grace: though the knowledge of Jesus possessed by the soul that comes to Him for salvation, may at *first* be very small compared with those further discoveries which He condescends to make of the breadth, and length, and depth and height of that love, which yet is felt to pass all knowledge. Thy description of the *early morning* devotional meeting at Ackworth is deeply

interesting. I have not lost (and I hope that *I never shall lose*) the lively remembrance of the season when I was permitted to have the privilege of being present at the meeting in 1863. It was truly to me a '*time of refreshing*;' and I felt at the time, and have more than once made the remark since, that the spiritual refreshment enjoyed in *that one hour*, would have been an ample compensation for the trouble of coming all the way from Bristol to Ackworth, even though nothing else had been accomplished by the journey. With much love to thy relative circle at Thorne, I am thy very affectionate friend,

"ROBERT CHARLETON."

"TO THE SAME.

"*Tenth Month* 15, 1867.

"MY DEAR FRIEND,—I have to thank thee for a very kind and valuable letter received a few days ago. I heartily concur in thy remarks, the purport of which is that the *graces* of the Spirit are more important than spiritual *gifts*. It is better for us to grow in true humility and lowliness of mind before the Lord, in the renunciation of self and in the giving up of our wills to the Divine will, in thankful submission to all the appointments of His providence, and in a willingness to be anything or nothing, just as He may see fit (as the hymn beautifully expresses it)—

'More careful not to serve Thee much,
But to *please Thee perfectly*.'

Such an experience, indeed, is better evidence of a true growth in grace than any enlargement of spiritual *gifts* possibly could be. My wife and I have lately been paying a little visit to her relatives at Ipswich, Suffolk, some of whom are either very advanced in age or in very feeble health. One

of them (my wife's aunt) is very helpless through paralysis, has nearly lost all power of articulation, and is so very deaf that the only means of communication with her is by writing on a slate. Yet is she favoured to be preserved in so much sweetness of mind that we felt it a privilege to sit by her. Another showed me a letter she had lately received from a friend, which contained the following lines, referring to consoling thoughts during wakefulness at night:—

'When courting slumber
The hours I number,
And sad thoughts cumber
My weary mind;
The hope will cheer me
That THOU art near me,
Whose ear to hear me
Is well inclined.
My soul Thou keepest
Who never sleepest!
'Mid gloom the deepest,
There's light above!
Thine eyes behold me,
Thine arms enfold me,
Thy Word has told me
That God is love.'

If I do not refer more in detail to the different contents of thy letters I trust thou wilt not attribute this to any want of interest in them. On the contrary, they are ALL very interesting to me, and I desire to profit by them, especially thy account of thy ride with the farmer from Ackworth to Doncaster, and the visit you paid to the cloth-weaver's family near Rawden.

"I also share very much in thy doubts about our plan of '*acknowledging ministers*' being the best suited to promote the good, either of the Church or the individuals themselves. It might be very difficult in practice to abandon our present

plan and adopt a new one; but I agree with thee in thinking the best plan might be simply to furnish a minute of approval to Friends in the ministry who might think it right to travel from home."

"To L. STREET.

"*Tenth Month* 23, 1867.

". . . On last First-day we were at Sidcot (about sixteen miles from Bristol) attending the funeral of Edward Hallam, a Friend carrying on a drug business in the neighbouring little town of Axbridge. He died at the age of fifty-five, after a very few days' illness. . . . Through the force of his character as a humble Christian, and his quiet, unostentatious benevolence to the poor around him, manifested by a persevering attention to their spiritual, no less than their temporal wants, he had acquired an influence for good possessed by scarcely any one else in the district in which he lived. Our large meeting-house at Sidcot was over-crowded at the funeral, every seat and every available portion of standing room being occupied, and large numbers unable to get inside the doors.

"Such an expression of sorrow and, in many cases, of tearfulness on the countenances of so large a number I have rarely, if ever, seen. Notwithstanding the pressure it was a most quiet and solemn gathering, and through the kindness and love and gracious help of our Saviour, I trust it will have proved a time of blessing to more than a few, and that some who have been little mindful of the things of supreme importance may be led to flee for refuge to the hope set before us in the Gospel of Christ. . . .

"Affectionately commending you all to the protecting care, the unchanging love, the all-sufficient grace of God in Jesus Christ our Lord, I remain, &c.,

"ROBERT CHARLETON."

"To THE SAME.

"*Eleventh Month* 19, 1867.

". . . We have seen a letter from J. H. Douglass, giving an uncommonly interesting account of the late Yearly Meeting of Indiana, held at Richmond. Such evidences of spiritual life and active zeal are truly refreshing to hear of in any portion of our Society. An excess of over 500 in the number of admissions into membership above those lost by disownment or resignation, and a total increase of 1,600 members in that Yearly Meeting in a single year, is a rate of progress of which we know nothing in England. Yet with all our shortcomings, and the great need there is amongst us of more love to the Saviour, and more devotedness of heart to His blessed cause, we have abundant reason gratefully to acknowledge the condescending love and mercy of our Heavenly Father manifested to us in various ways.

"And it may be that the fact of our having beloved friends labouring in the work of the Lord in Madagascar, and in other distant parts of the earth, is designed, in the arrangements of His providence and grace, to be one means of stirring us up to more self-consecration to His blessed service. At our meeting here on First-day week, my cousin, Dr. Ash, was led very feelingly to offer up prayer on your behalf—a prayer which I doubt not met with a response from many hearts. . . ."

"To E. H. DUVAL.

"*Ashley Down, Eleventh Month* 20, 1867.

[After alluding to the bright example of Christian cheerfulness in the case of an invalid relative, R. C. writes]:—"Dr. A., after having ceased for several years (from theological circumstances which it would take too long to explain) to be a member of the Society of Friends, saw his way clear

to join us again some five years ago, and since then has been engaged with great acceptance as a minister. During the last nine years I have been similarly engaged, speaking rather frequently in the meetings of Friends, and at times also in more public assemblies, chiefly of the humbler class. It is a privilege to be permitted in any way, however humble, and within any limits, however narrow, to tell to poor sinners the wondrous story of a Saviour's love; whether it be to whisper as in the ear, or to proclaim as from the housetop, that 'faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners,' not excepting the very chief. But how supremely important that he who ventures to speak of these things to others should see to it that his own heart is kept habitually under the humbling yet renovating power of the Cross of Christ; and what continual need for resorting for grace and strength to Him who condescends still to perform His gracious promise, '*My* grace is sufficient for thee,' &c."

"To Louis Street.

"*Twelfth Month* 23, 1867.

". . . Both the select meetings and the Quarterly Meetings at large were seasons of much interest, and I think it would not be too much to describe them as '*times* of *refreshing* from the presence of the Lord.'

"At the close of the proceedings on the second day of the Quarterly Meeting, a *large* meeting was held, at the desire of Jonathan Grubb, for the advocacy of the Temperance cause. The attendance of Friends and others connected with us was exceedingly good, the addresses powerful, and the effect produced, I trust, altogether salutary.

"The year now drawing so rapidly to its close has been

to some of us a specially eventful one—to *you*, in the arrangements of Divine Providence and by the leadings of His grace and good spirit, there has been opened out a field of service for our Redeemer, involving indeed much self-sacrifice on your part, but at the same time, we may humbly trust, fruitful in results which, in their far-reaching blessedness, eternity alone can unfold. To myself also, though in a different way, there is much cause to commemorate the loving-kindness of the Lord.

"The recovery from severe and protracted bodily illness, and much else that cannot now be referred to, furnishes matter for humble thankfulness to the *free bounty* of a gracious God. And then the fact that, in the arrangements of Providence and in a way wholly unsought for by ourselves, we should have been entrusted with the care of your precious children, seems to link us to the Madagascar mission in a manner which renders the past year one of very special and peculiar interest to ourselves.

"And above all may we not say, in the language of the hymn,—

> 'And since my soul has known His love,
> What mercies hath He made me prove;
> Mercies which do all praise excel!
> My Jesus hath done all things well!'

"And this reminds me of a beautiful thought in an old book of Dr. Owen, in which he speaks of, 'Such *peculiar* mercies and fruits of love as every one's soul hath been made partaker of. There is no believer but, besides the love and mercy which he hath in common with all his brethren, hath also in the lot of his inheritance some enclosures, some special mercies, wherein he hath a single property. He hath some joy, with which no stranger intermeddleth—particular applications of covenant love and mercy to his soul. . . ."

"To W. Casson.

"*Twelfth Month* 25, 1867.

"My dear Friend,—Owing to some pressure of other engagements I have not earlier acknowledged thy very kind and welcome letter of the 16th inst. It was, however, very interesting and cordial to me to receive it, as letters from thee always are. We had a large and interesting Quarterly Meeting here last week, rendered additionally so by the presence of Isaac Brown, of Ackworth, Jonathan Grubb, and Jos. Crosfield, as a Committee of the Yearly Meeting of Ministers and Elders. I think it may be described as having been a time of refreshing from the presence of the Lord.

"There is no portion of Christian experience which I feel to be more salutary than that pointed out in thy letter—being nothing in ourselves, and having our own wills brought into subjection and conformity to the will of God—to be so united by faith to Christ our Saviour that we may partake of the blessed assurance which fell from His own sacred lips, 'Because I live ye shall live also.' There is also a beautiful parallel in 2 Cor. xiii. 4, between the experience of the Redeemer Himself and all true believers in His name, 'For though He was crucified through weakness, yet He liveth by the power of God. . . . We also are weak in Him, but *we shall live with Him by the power of God.*' It is a great thing also to be delivered from a spirit of selfishness or self-pleasing, not only in temporal things, but in spiritual things also;—to learn with the Apostle '*to be abased*' as well as '*to abound*'; 'to be instructed both to be *full* and to be *hungry*,' &c.; to learn to follow Christ, not for the loaves and fishes of spiritual consolation, but from sincere love to Him and devotedness to His service. At times, He condescends to fill the soul of the believer with such a sense of His pardoning love and mercy, such a sense of the unsearchable riches of His grace, as to

enable him to say, 'I sat down under His shadow with great delight, and His fruit was sweet to my taste. He brought me to the banqueting house, and His banner over me was love.' At other times the believer is led, it may be, through paths of spiritual dryness and desertion, and made painfully to feel his own emptiness and barrenness, and, in the absence of the sensible consolations of the Spirit, may be led rather to say, 'By night on my bed I sought Him whom my soul loveth; I sought Him, but I found Him not.' But through all these fluctuations of spiritual experience, our desire must be rather to *Christ Himself* than to the *gifts* which He bestows, and we must learn—

'To take the cup His sovereign wisdom gives,
And say, or strive to say, Thy Will be done.'

"But whilst writing these things, I feel also the importance of our not being unduly absorbed by what may be called the *contemplative* part of religion; but of rather seeking (as I know is largely thy experience) to partake of the privilege of *working* for Christ, of pointing sinners to the freeness of His grace, the virtue of His atoning blood, the wonder-working power of His Spirit to deliver them from the bondage of corruption into the glorious liberty of the children of God.

A few days ago I was greatly refreshed by a call which I made on a dear old woman Friend, about eighty-two, whose spiritual condition is one of much Divine favour. Her course through life has not been outwardly prosperous. Indeed, for many years she has been, in part at least, indebted for the little comforts she has enjoyed to the kindness, not to say the charity, of her friends. But now, when feeling herself to be very near the termination of her earthly course, she is able to look back on all the Lord's dealings with her as one continued course of undeserved mercy; in the sense of which her soul, and her mouth too, is filled with praise and thanksgiving, particularly when she is speaking of the greatness of

that wonderful *redemption* obtained for us by the sufferings and death of the dear Redeemer. The thought of this seems to make her soul literally *overflow* with joy and praise. To use the figurative language of John Bunyan in the 'Pilgrim's Progress,' it may be said, almost, that she has her dwelling in the land of Beulah, where the birds sing day and night, and where the sights and sounds from the celestial city are at times heard over that river which the aged pilgrim is about to cross.

"How rapid and ceaseless is the flight of time! A few days more will bring us to the close of another year. And to some of us the now closing year has been a more than commonly eventful one. In the retrospect of its course, and of all the mercy and love by which it has been signalised, may we not thankfully set up our Ebenezer, and acknowledge that 'hitherto the Lord has helped us;' and confidently trust, that—

'He who has helped us hitherto,
Will help us all our journey through;'

and that having loved His own which were in the world, He will continue to love them unto the end. With much love, I remain thy affectionate friend,

"ROBERT CHARLETON."

"To L. STREET.

"*First Month* 17, 1868.

". . . Two of the oldest female members of our meeting have just passed away. One of them died yesterday, on her ninetieth birthday, and the other on the previous day, aged about eighty-seven. Both of these dear friends (Anne Naish and Hannah B. Thomas) are to be interred in our burial-ground on next Fourth-day. . . . The latter, though confined to the house by bodily infirmity, was favoured to retain her mental powers and spiritual perceptions in great brightness

to the last. The sentiment of reverent love to the Saviour, which seemed to clothe her spirit, and the enjoyment which she felt in dwelling on those passages of Scripture which set before us His graciousness and love, and on favourite evangelical hymns, were such as to render her sunset almost a *brilliant* one.

"I do not refer in detail to the various topics of interest in regard to your Mission, suggested in thy letter; but I feel assured that thou wilt not attribute this to any want of affectionate interest in yourselves, and in the work which, in the ordering of a gracious Providence, has been given you to do for the dear Saviour, in Madagascar. An aged Christian gentleman (not a Friend) remarked to me, in conversation the other day, that a Christian was, perhaps, never safer than when able to see only a single step before him; because he is then less likely to chalk out plans of his own, and is compelled to wait for providential guidance, and to seek for intimations of the Divine will. This he said with reference to what had been his own experience; and I cannot doubt, my dear friends, that it is often so with you. . . ."

"To THE SAME.

"*Second Month* 15, 1868.

". . . . It has been thought best for me to keep pretty much at home through the winter months; but, through the Divine favour, my health has continued remarkably good. I desire to be thankful for this great boon, and that my bodily strength as well as mental powers may be, in some small degree, devoted to the service of our gracious Master.

"This is Seventh-day evening, and I have just been visiting two sick-beds. It is affecting to see how the sense of *sin* deepens as eternity is felt to be near at hand, and how powerless to give relief and comfort to the troubled soul are all

considerations short of the wondrous efficacy of that *blood* which, when applied by the Holy Spirit to the heart and conscience, *removes the guilt and washes away the stain of all sin.*

"I repeated to one of the parties on whom I called this evening the following lines, dictated, within about *two hours* of her death, by a pious lady related to my wife.

[*These lines, by Jane Crewdson, are given at p.* 176 *of this volume.*]

These simple expressions of trust in the Saviour were animating and refreshing to the sinking spirit of the poor sufferer; who will, I trust, be enabled to see, with greater clearness than he has hitherto done, the things which belong to his peace. . . ."

"To W. Casson.

"*Clevedon, near Bristol, Second Month* 29, 1868.

"My dear Friend,—I need not say that thy letter, with all the interesting details which it contains regarding thy own spiritual feelings, and also regarding the work in which it is thy privilege to be engaged in the service of our blessed Lord and Saviour, was truly welcome to me, and has been read again and again with much interest, and, I hope, not without some profit. I thought I should like in this way just to tell thee how much thy letters are always valued by myself and my dear wife, and a few of our more intimate friends whom we allow to share in their contents.

"Through the Divine favour my own health has continued very good through the winter, and I am now able to get through pretty nearly the same amount of exertion as before my late illness. My wife and I have spent lately several First-days in visiting some of the small country meetings in this neighbourhood, and, as far as the time admitted of it, calling on the Friends composing them. It is a comfort to

feel enabled, on such occasions, to speak, though it be in great weakness, of the preciousness of a Saviour's love, and of the infinite riches of God's pardoning mercy through Him; as well as to offer a word of expostulation to the lukewarm, and of encouragement to the timid and desponding.

"We lately had a pleasant visit from Timothy Harrison and his wife, of Richmond, in *Indiana*, who is now in England on a visit to his brother, who resides at *Balby*, near Doncaster. He came principally to see the little boys Street, with whose parents (now in Madagascar) he was intimately acquainted in America. As it is possible thou mayest not have had the opportunity of seeing or conversing with Timothy Harrison, I thought I should like to tell thee a little of what he told us about a most interesting religious revival among Friends, at a place called Walnut Ridge, in Indiana Yearly Meeting.

"This meeting is, I believe, of considerable size, but was described by T. H. as in a *dull* state, and the life of religion at a low ebb among them; many of the younger part of them being *careless* about best things, if not openly irreligious. It appears that a few months ago a camp-meeting was held by the Methodists at a place a few miles distant from Walnut Ridge, and a considerable number of young Friends of the class referred to went from Walnut Ridge in three waggons to see what was going on. They appear to have been influenced by no higher motive than *curiosity*, as their *behaviour on the road* too plainly showed. But on reaching the place many of them seem to have been quickly brought under deep conviction for sin, and to have returned home with such earnest longings for salvation that they felt constrained to *halt* on the homeward journey and hold a prayer-meeting on the road. Many of them appear to have soon found *pardon* and *peace* through believing in Jesus. The gracious influence

from above seems to have spread with *remarkable power* through the whole Quarterly Meeting, so that the religious character of the district has already undergone a marvellous and most blessed change, of which T. H. gave us deeply interesting illustrations, which want of time and space would not admit of my now enlarging on. . . . It has lately fallen to my lot to attend several funerals, some of the cases being those of Friends whom I had visited during their illness.

"It is instructive to see how, when brought face to face with the great realities of the Eternal World, the spiritual vision becomes cleared up, both as to the sinfulness of *sin* and the need of an *atonement* for sin, such as that provided for us in the Gospel of the grace of God.

"I desire that some of the lessons which I have thus learned may not soon be effaced from my memory.

"I have written this letter on Seventh-day evening, at Clevedon, where we are come to attend their little meeting to-morrow, and remain, with much love,

"Thy affectionate friend,

"ROBERT CHARLETON."

"To L. STREET.

"*Fourth Month* 23, 1868.

"MY DEAR FRIEND,—Not having received your former letters, we had heard of the illness of the Queen of Madagascar *only* through paragraphs in the newspapers, and some anxiety had been awakened on your account. I trust, however, that He who graciously orders all human events, and overrules them for the good of His children, and for the promotion of His own glory in the earth, will graciously continue to care for you, as He has already so conspicuously

done. There is a passage in the Old Testament (Joshua xxiii. 14) which has impressed me much to-day, and which I mentioned in our meeting this morning. The words were uttered by Joshua when he felt himself to be 'going the way of all the earth,' and may therefore be regarded almost as his dying testimony to the Lord's unchanging faithfulness and love,—'Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.'

"I venture to quote this beautiful passage, under a feeling of affectionate sympathy with you, under the trials incident to your solitary position. I desire that it may be given you largely to experience the faithfulness and sustaining love of Him whose gracious presence can make the wilderness and the solitary place to be glad for you, so that even the desert—and such you may at times painfully feel it to be—even the desert shall rejoice and blossom as the rose. . . . ."

In a letter on the subject of the Ministry, under date Fourth Month 29th, 1868, R. C. writes:—

"Perhaps, as a *general rule*, it may be observed that the fewer the points embraced in a single offering in the Ministry (whether in the way of addressing different states or classes, or setting forth different views of religious truth—all of them very important) the more likely is it that the congregation will be usefully impressed by such offering. With regard to my own very small experience as a minister, I have reason to believe that the general *brevity* of my offerings has greatly helped to make them acceptable to my friends, and possibly in some degree useful. Whereas it has come within my certain knowledge that Friends with much larger gifts and much

longer experience in the ministry than myself, have largely defeated the usefulness of their service by neglecting to study brevity, and getting into the way of preaching long sermons and embracing *many different topics in the same discourse.* Although our principles, as Friends, recognise the importance of seeking Divine guidance on each occasion of our speaking, yet must we not forget another principle—that involved in the words, 'The spirits of the prophets are subject to the prophets;' and perhaps this is seldom more usefully carried into practice than when remembering the points to which I have thus imperfectly adverted."

"To C. A. PRICE.

"*Fourth Month* 22, 1868.

"MY DEAR COUSIN,—Many thanks for thy kind note, and for the pleasure thou hast given me in sharing in the interesting note from our dear friend, Lydia Majolier. I recur with much pleasure to the three hours we lately spent together in converse, which I trust was not unsuited to the condition of

'*Pilgrims who journey in the narrow way.*'

"I was yesterday with Eli and Sybil Jones, seeing them off by the steamer from Bristol to Cork, where they are going to spend a few days before going to the Dublin Yearly Meeting. The Temperance Conference and Public Meeting at Cardiff were satisfactory. I was sorry that through missing the train I did not arrive soon enough to attend more than the concluding portion of the Conference. But the Public Meeting in the evening was a very interesting season. My wife unites with me in much love, in which I remain thy affectionate friend,

"R. C."

We may insert a brief reference to the circumstance above referred to in the *Western Temperance Herald* of May 1, 1868:—

"Mr. Charleton having entered the room, expressed his regret at having accidentally missed the train, for the first time in his life, that morning at Neath. The disappointment was greater to himself than it could have been to any other person. He spoke of the Temperance cause as auxiliary to, and the forerunner of, Christianity."

"To L. STREET.

"*Sixth Month* 2, 1868.

"MY DEAR FRIEND,— . . . I do not like to conclude this letter without endeavouring to express to you, in some degree, the affectionate interest and Christian sympathy with which I contemplate the sphere of service which yourselves and our beloved friend J. S. Sewell are occupying in the great harvest field of Christian labour. And I feel it to be in the good Providence of God that we are permitted to be helpful even in the indirect and subordinate way of caring for the dear children, from whom, for Christ's sake, you are made willing to bear the trial of continued separation. A few weeks ago I entered my 60th year, a period of life when active service for the Redeemer, such as that involved in missionary work in distant lands, is no longer possible, except in comparatively few cases. And, this being so, I feel it will be cause for humble thankfulness, if it may be truly said of me, 'They also serve who *only* stand and wait.' The Saviour we serve is One who has all fulness of grace in His heart, and all fulness of power in His hand. May it be given you, my dear friends, to realise this precious truth in all seasons of

conflict and trial of whatever kind; and to hear, as it were, a voice speaking to you as it spoke to the Israelites of old, 'In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in his love, He will joy over thee with singing.' (Zeph. iii. 16, 17.)

"With our united dear love to you both, and to our beloved friend, J. S. Sewell,

"I am, thy very affectionate friend,

"ROBERT CHARLETON."

"TO THE SAME.

"*Ilfracombe, Seventh Month* 4, 1868.

". . . We trust that the same kind Providence which has watched over and sheltered you in so many circumstances of danger and difficulty, in days that are past, will graciously protect you still. How full of consolation for the Lord's children is the word of encouragement in Isaiah xlii. 10. 'Fear thou not *for I am with thee*,' &c. And still more striking is the language of the 13th verse, 'For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.' I do not know whether my view of this passage is correct; but it seems to me to be intended to bring before us the idea of a parent holding his child by the right hand, as he leads him along a rough, difficult, or dangerous path, in which the child would not be able to walk safely alone, or not to walk alone at all, and therefore the parent not only holds him by the hand, but also whispers in his ear the encouraging language, 'Fear not, I will help thee;' or, as our Lord said to the trembling disciples in the ship, 'Be of good cheer, it is I, be not afraid.' . . ."

"To THE SAME.

"*Ashley Down, Ninth Month* 1, 1868.

". . . . The information contained in thy last letter, had prepared us for the very important announcement, made through the London Missionary Society, 'that the Queen and her government have publicly renounced idolatry; the great national idol having been sent away, and the Queen sending her household to attend Mr. Toy's ministry.' We must regard this as forming a part of that chain of Providential arrangements, by which our Heavenly Father designs to bring blessing to Madagascar, and this conviction may well fill your hearts with reverent joy. What a contrast between the present state of things and that which must have existed when some of the missionaries, now in Madagascar, first entered on their work! But whilst this will be to *them* matter for thankful joy, does it not also call for the exercise of much watchfulness and prayer, lest this great alteration in the social and political *status* of the missionaries, and the great increase of influence which it must give them in various ways, should be in any degree the means of leading them away from that close and humble walk with God, which is essential alike to our usefulness to others, and to our own growth in grace. . . ."

"To THE SAME.

"*Tenth Month* 3, 1868.

". . . . I can quite understand thy description of the far greater strain involved in *preaching* in a foreign language, than in teaching in a Bible-class, however large. It is comforting to learn that through the condescending goodness of our Heavenly Father in supplying abundantly all your need out of His riches in glory, you do not feel the deprivation of the religious privileges connected with our own organisation

to the extent that some of your friends feared might be the case. . . .

"Death has been of late busy in our ranks. Since the middle of Eighth Month, I have attended the funerals of five of our members in this neighbourhood.

"The most interesting case was that of a youth of only twenty-four,* a *mechanic*, employed in the Great Western Railway Company's Engine Works at Swindon, where he went, from Bristol, about four years ago. Among the many hundreds of workmen with whom he was daily more or less in contact, he was enabled by divine grace not only to maintain a consistent Christian character, but to labour for their temporal and spiritual good. He began a Bible Class at the beginning of the present year, after much hesitation, and, I believe, conflict of spirit, on account of his felt want of qualification for such a work; but there is reason to believe it was *blessed* to several. He was also an earnest promoter of the Temperance cause, &c. Feeling very unwell he came home to be nursed by his family here, but died in a few days of a fever of so malignant a character that it was thought needful to bury his remains on the following evening. It was unavoidably late, and after dark when we assembled round the grave; but I think I was never conscious of a deeper solemnity, or a more precious sense of the eternal happiness of the departed. His removal has caused a general feeling of sorrow among the people at Swindon, quite unusual in the case of so young a man.

"I was in London yesterday attending the Meeting for Sufferings, and afterwards an important meeting of the Committee of the Anti-Slavery Society, when it was decided to send a deputation to the Provisional Government at Madrid,

* Robert, son of John B. Willmott of Horfield, near Bristol.

to urge the emancipation of the slaves in Cuba and Porto Rico. The prospect looks hopeful, several of the leaders of the new order of things being favourable to emancipation. . . ."

"To THE SAME.

"*Eleventh Month* 4, 1868.

". . . . What a wonderful opening for missionary work in Madagascar appears to be providentially made by recent events! A work so vast could not, I presume, be accomplished by any number of English or American missionaries whom it would be *possible* to send out, and thus the labour must *chiefly* rest with the native converts; a main part of the duty of our missionaries being to prepare *them* for becoming instructors of others. I desire to cherish the spirit of earnest prayer, for a large outpouring of the Holy Spirit, to qualify our beloved friends for the very important and blessed work in which it is your privilege to be engaged. . . ."

"To THE SAME.

"*Twelfth Month* 2, 1868.

". . . . How rapidly time is passing on! I am solemnly reminded of this by the remembrance that if I am spared to write another letter, it will have to be dated 1869; and indeed that *this* cannot reach you until the third week in the new year. I can hardly judge whether, in your present circumstances, the time may seem to pass *more* or *less* swiftly than it did in America. But, however this may be, I trust that it passes peacefully; and that however painful may be the deprivations to which, while doing the Lord's work, you are called to submit, these deprivations continue to be counterbalanced by the sweet experience of His graciousness and love; and that at times it is given you even to rejoice in the Lord, and to joy in the God of your salvation. For myself,

while the retrospect of the past is full of humbling remembrances of my own sinfulness and unworthiness, yet through the Divine indulgence I can sometimes say,

'A debtor to *mercy* alone,
Of covenant mercy I sing,' &c.

And as life advances and eternity is drawing nearer, I trust I am favoured to have an increasingly deep sense of the preciousness of that blood which cleanseth from all sin. . . ."

The following letters to W. Casson, though penned prior to the above, may be properly inserted here:—

"*Fifth Month* 11, 1868.

"MY DEAR FRIEND,—Allow me affectionately to thank thee for thy long and interesting letter of the 27th ult., with particulars of thy recent engagements; and showing how thou hast been graciously led and guided (as I cannot doubt) by the fatherly hand of our Almighty and infinitely condescending Master. He sometimes sees fit so to interfere as to *frustrate* plans which we may have believed ourselves led to form even for His blessed service. I accepted an appointment of the Committee of the Yearly Meeting of Ministers and Elders with John Pease and Isaac Robson, to attend the Dublin Yearly Meeting, which is now sitting. And for this purpose I went on last Seventh-day to Birkenhead, spending First-day there and at Liverpool, and purposing to cross over to Dublin on Second-day. But during the night I was rather suddenly affected with erysipelas, so as to make it desirable to return home *at once*. This I was favoured to do on Second-day, and have since then been under medical care. Through the Divine favour I am now very much recovered, and expect, in two or three days, to be as well as usual. It is a great mercy to be able to regard circumstances of this nature, which interfere with or disarrange our plans, as being

among the '*all things*' which are so ordered by infinite wisdom and love as to work together for our highest good. I hope thou hast received the copy of my '*Thoughts on Barclay's Apology*,' and feel little doubt thou wilt approve of its contents. Short as the paper is, it cost me no little serious thought, and perhaps I might say exercise of mind, to write it. The subject came before me in this way. Thou art perhaps aware that I am in the habit of pretty regularly attending the Meeting for Sufferings at the beginning of each month. That Meeting, among other duties, has been entrusted with the care of circulating books illustrative of the principles of Friends, and Barclay's 'Apology' has been one of the books so circulated. It happened that when about three months ago our stock of Barclay's 'Apology' was supposed to be getting low, an offer was made to supply the work at a very low price if we would take a large quantity. On a Minute being received from the Printing Committee of the Meeting for Sufferings two months ago, recommending that Meeting to *accept* the offer of the publishers, I ventured to express *dissent* from this, on the ground of what appeared to me to be the unscriptural character of much of the teaching of that book; and similar views were expressed by many other Friends. Many on the other hand, whilst admitting that the book might contain erroneous matter, thought this not of sufficient magnitude or importance to warrant our discontinuing to circulate the book.

"The discussion, which was carried on in a very calm and fraternal spirit, lasted about two hours; but the meeting not being sufficiently united to come to *any* conclusion, the decision upon it was deferred until the *next month*. But in the meantime the Printing Committee, having discovered that the stock of Barclay's 'Apology' was not so low as had been supposed, *withdrew their Minute* recommending the purchase

of a further supply, and at the next meeting the subject fell through and *no discussion took place.* As, however, much effort has been made to circulate the book by Friends, some of whom know very little of what it contains, I did not feel easy to omit committing to paper, for the benefit of my friends, the 'Thoughts' of which thou hast received a copy. I thought I should like thus to explain to thee very briefly the history of this little concern. It is not that I often engage in anything partaking of the nature of religious controversy. On the contrary, I strongly feel that such controversy has, for the most part, a *very injurious effect* on the mind of those engaged in it. But still occasions will sometimes occur when it seems almost *impossible* to avoid such a statement of the truth as it is in Jesus as may seem to wear somewhat of the aspect of *controversy.* But a much more congenial employment for the humble Christian who has been favoured to know the grace of God in truth, is the telling to others of what a dear Saviour we have found, and inviting them to come and taste for themselves that 'the Lord is gracious.' Hoping that we may be favoured to meet at the Yearly Meeting in London, I am, with much love,

"Thy affectionate friend,

"ROBERT CHARLETON."

In reference to the pamphlet mentioned in the foregoing letter, and which was printed by R. C. for private circulation, we would observe that it was foreign to his loving spirit to engage in anything of a controversial nature. He was, however, especially sensitive with regard to the clear enunciation of doctrinal truths, as set forth in the New Testament Scriptures; and any obscurity of expression beclouding, as he believed, the

true meaning, however upright the intentions of the writer or speaker, was to him a source of pain. It was, therefore, no surprise to many that his honest heart led him conscientiously to avow his dissent from not a few passages in the "Apology," and his disapproval of any extensive circulation of it as an infallible exponent of the views of our Society. At the same time, he cordially endorsed those put forth in the "Book of Doctrine, Practice, and Discipline," and in the "General Epistles" from the Yearly Meeting in London, for many years successively. His pamphlet on the "Atonement," published in 1869, has been spoken of by one of his friends as a "masterpiece," and we think it conveys with remarkable clearness his views on this subject, couched in language befitting the theme, and dictated by the earnest, reverent spirit of one who felt its unspeakable importance, and who had communed much with his God and Saviour.

We may fittingly conclude this chapter with a notice of R. C.'s Christian concern and interest on behalf of the village of Horfield, adjacent to his residence, where he established a "British Workman." He also built a chapel, which he felt to be required to supply the spiritual needs of some of the population. This he lent to the Wesleyan body for religious purposes, believing it best thus to be relieved from personal responsibility, which he could not rightly undertake.

In addition to the Sabbath-schools held there, R. C. removed into the chapel a small day-school previously

commenced in the village; and the building is also used for Temperance meetings.

His individual interest in some of the inhabitants had been long shown in occasional visits to the sick or afflicted; and respecting one poor man, who died in the blessed hope of the Gospel, he published an instructive tract,* describing his visits to his dying-bed.

We can scarcely omit a reference to R. C.'s warm interest in the Orphan Houses at Ashley Down, in close proximity to his home, and so much in harmony with the Christian atmosphere which pervaded it. By his cordial sympathy as well as contributions, he evinced a sincere desire for their well-being, and cherished a true personal regard for George Müller, the esteemed founder and head of this valuable Institution.

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* "Memorials of Urijah T."

CHAPTER XI.

Letter on our Lord's second coming — Correspondence — Last Address on the Peace Cause — The Geneva Arbitration — Freedmen's Aid Society—Mission of E. and I. Beard—Presides at and addresses Auxiliary Meeting of London Missionary Society—Opposes the C. D. Acts—Address at the Interment of George Thomas—Reminiscences of 'R. C. in the *Western Temperance Herald* and by S. Short—Continued interest in the Temperance Cause—Extract from his "Temperance Experiences"—Correspondence—Visit to B. Seebohm—Diligence under his progressing Malady—Letters from Sidcot, London and Bristol.

ALTHOUGH the reappearance of the fatal malady which it pleased his Heavenly Father to dispense might, by some, have been felt an excuse for withdrawal from public labours, R. C. was strengthened to pursue with steadfastness his course of active and faithful service to his Lord, whether it lay in the ministry of the Gospel, or, as will be seen in the narrative of the present and succeeding years, in *collateral* efforts to promote the extension of His kingdom in the earth.

His views on the subject of the second coming of our

Lord, as conveyed in a letter written about this time, are, we think, too valuable to be omitted here :—

"I do not presume to dogmatise on such a subject; but, after some consideration of it, my impression is that the New Testament does *not* teach that there will be any 'second advent' antecedent to that described in Matt. xxv. 31, which obviously relates to the *final* judgment. I think also that our Lord's parables, so far as they relate to the subject at all, will be found on examination to have the same significance. See *e.g.* the parables of the *Tares* and the *Draw-net* (Matt. xiii. 40, 41, and 49, 50).

"In John xiv., where our Lord says, 'And if I go and prepare a place for you, I will come again and receive you to myself,' &c., the context plainly requires us to understand that this will be in the '*many mansions*' of His '*Father's house*,' of which He had just been speaking, and which I regard as a figurative representation of the blessedness of the heavenly world, and *not* of any supposed '*personal reign*' *on earth*.

"Now, on the supposition of there being any intermediate 'second advent' before our Lord's final coming to judgment, it seems to me unaccountable that in all His conversations with His disciples He should have thus passed over the *nearer* events, and directed their attention *exclusively* to the final one.

"With respect to the expression in Acts i. 11, 'Shall so come in like manner,' &c., I regard it as referring to the *final* coming to judgment, which, it is said, will be 'in the *clouds* of heaven' (Matt. xxiv. 30), as on this occasion 'a *cloud* received Him out of their sight'; probably a *bright* cloud, such as was seen at the Transfiguration. From various expressions in the Epistles it is evident that the Apostles anticipated our Lord's coming as an event *near* at hand

e.g. 1 Cor. xv. 51, and 1 Thess. iv. 1); but the descriptions of that event (such as 'caught up in the clouds, to meet the Lord in the air') seem to me to accord better with the idea of the final scene than of any intermediate 'reign on earth.'

"I do not refer to the glorious visions recorded in the Book of Revelations; for the character of that book is so largely figurative and symbolical, that I do not think it safe to *found* on the *literal* meaning of such symbolical language any doctrine which is not plainly stated in the preceptive parts of the New Testament. This remark applies especially to what is said about the 'one thousand years,' &c., and it is well to remember that *our* measure of time may have no application to the economy of another state of existence; for 'one day is with the Lord as a thousand years, and a thousand years as one day.'

"Believing, on the sure word of prophecy, that the knowledge of the Lord shall cover the earth as the waters cover the sea, I anticipate a condition of things widely different from that which now prevails, or has prevailed during any period of the Christian era. But it seems to me that this blessed prevalence of Divine knowledge in the earth must be looked for as the result of a more abundant outpouring of the Holy Spirit on the Church of Christ, and consequently richer blessing on the use of those means which are already in the Church's possession."

The letters, or extracts from them, which here follow in date, will carry on the reader through the next four months:—

"To C. R. C.

"*London, Second Month* 4, 1869.

"The Monthly Meeting yesterday was one of considerable interest, the subject of the care of our young Friends by the

Church having some consideration, though no conclusion was come to upon it.

"I thought J. S. Rowntree's address in the first meeting was particularly valuable. The words, 'The Lord is able to give thee much more than this,' have been repeatedly a source of comfort and encouragement to some in the meeting, beyond (possibly) what J. S. R. may have thought."

"*Second Month* 5, 1869.

"After I wrote yesterday I attended the meeting of the Committee on Missions, which was highly interesting and satisfactory. In the afternoon I went to Robert Alsop's, and paid a very pleasant and I hope, instructive visit there, returning with R. A. to London to-day in time for the Meeting for Sufferings, which was also a time of considerable interest."

"*Bristol, Fourth Month* 3, 1869.

"My dear Friend, W. Casson,—Since the beginning of this year how many of our beloved friends have been called away to the heavenly inheritance! I have attended the funerals of Mary Tanner and Cornelius Hanbury, both ministers of long standing, residing in this Quarterly Meeting, and favoured, after a long life of Christian devotedness, to fall peacefully asleep in Jesus, trusting in His alone merits and mediation. How beautiful to read, in the short notice of James Backhouse, that shortly before his death he gave expression to his feelings in the exclamation, 'What a mercy that we have the blood of Jesus to look to!' I am especially interested in hearing of thy simple labours among the poor, and in meeting little companies in a neighbour's house, by invitation from them. Such simple methods of spreading abroad a knowledge of the Saviour's love and

grace, and of quickening the ofttimes languid desires after God in the hearts of His people, may be often as much, or even more blessed, than what are called the more public 'means of grace.' Much of this kind of work for the dear Master does not seem to fall to my lot; but if we sincerely endeavour to fill up our respective spheres of labour, each according to his own proper calling, this is better than trying to imitate one another. We have lately had a very acceptable visit from Amos and Edith Griffith—the husband an elder, the wife a minister whose Gospel services in these parts have been, I trust, much blessed. I have also felt particularly drawn towards Amos Griffith, a very quiet man, of few words, but of a sweet Christian spirit, and a beautiful example of fruitfulness in old age. He is about seventy-five, and his wife sixty-nine. I was particularly struck with what Amos G. told me about his *physical* condition. When he felt it impressed on his mind to accompany his wife to Europe, his own health was in a feeble and declining state, and he was suffering from a disease to which elderly men are more liable than men in earlier life. This malady caused him much inconvenience, and, according to *human* view, made it highly improper, not to say dangerous, for so old a man with this infirmity to undertake so extensive a journey; and it was quite an exercise of faith for him to leave home. But our Saviour's words to the blind man seem to have been remarkably fulfilled to him, 'According to your faith be it unto you.' For without a grain of medicine, or medical treatment of any kind, the disease almost suddenly disappeared, and he has not had the smallest return of it ever since he has been on this side the Atlantic—although it is, I believe, generally considered *incurable*. I told him it reminded me of the words, 'He hath made my feet like hind's feet;' to which A. G. very feelingly responded. We felt

so closely united to these dear friends, who lodged at our house for ten days, that we could not refrain from shedding tears at parting.

"With love to thy sister, and also to thy brother and his children,

"I am, thy friend, affectionately,

"ROBERT CHARLETON."

"*Fourth Month* 6, 1869.

"MY DEAR FRIEND, F. A. BUDGE,—The reference to thy beloved father, and to the hymns which he loved to hear or read, is *very sweet*. I think nothing can ever efface from my recollection the impression left by our sweet visit to Camborne in the autumn of 1862, when thy dear father specially brought under my notice Charles Wesley's hymn, 'Come, oh! thou traveller unknown,' &c. One of the stanzas seems to me unsurpassed in beauty and scriptural fulness:—

'I know Thee, Saviour, who Thou art,
Jesus, the feeble sinner's friend;
Nor wilt Thou with the night depart,
But stay and love me to the end.
Thy mercy never shall remove;
Thy nature and Thy name is love.'

"But it was not merely the beauty and scriptural character of the *poetry* that impressed me, but chiefly the precious sense of the applicability of the thoughts and words to thy dear father's own condition and experience. And then he drew out of his waistcoat pocket that little gem of poetry, 'Last Words of Samuel Rutherford,' in which he appeared to find peculiar pleasure. Thy dear father's own words were few, but there was an unction and savour about them that seemed to me to show plainly that he had 'been with Jesus.'

"There are very few incidents in my life to which I look back with more hallowed feelings than to *that* visit to Camborne, and those on the following days to Penzance and Marazion, with which, when a boy, I was very familiar, but had not visited them for a long course of years. In the burial-ground adjoining the little old meeting-house at Marazion lie the mortal remains of my own dear mother, deposited there in 1826, but not visited by me during the long interval between 1826 and 1862.

"When I began this note I had no idea of being led into these reminiscences so much in detail. But for us occasionally to review the love, the mercy, the spiritual refreshment which we may have been permitted to enjoy together, seems to be in harmony with the spirit of the ancient command, 'Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness,' &c.

"And perhaps there are few portions of the *way* on which it is more natural for us to love to dwell than a spot here and there where we have been privileged to encamp for a season, as beside an Elim of wells and palm-trees, and where, through abounding mercy, the desert itself has been made almost 'to blossom as the rose.'

"Perhaps what I have written may contain more of *retrospect* and less of anticipation than seems appropriate to the circumstances of a young person still in the bloom of early life; but, if so, I know thou wilt excuse it, seeing that I have been led into such a strain by recollections of thy own dear father, which, I trust, I shall always gratefully cherish.

"With our united love to thy sister and thyself,

"I am, thy affectionate friend,

"ROBERT CHARLETON."

R. C.'s last public address on the Peace Question, of which we find a record, was delivered at the Annual Meeting in London, in the Fifth Month of this year, and is reported as follows:—

"He felt that it became them to conduct the proceedings of a meeting like this, having an object of this unspeakably great importance in view, in a spirit of humble and dependent waiting upon the Divine blessing, that God in His mercy would avert all danger of what is justly called the 'measureless calamity' of a war between the two countries of England and America. A war between two countries, under any circumstances, might be properly described as a measureless calamity, but it would be peculiarly terrible between two countries of a common kindred, language, and religion. His own personal case probably represented that of many others. Nearly one-half of his own personal relatives had long resided in America, and are citizens of the American Union, besides which some of the dearest friends he had were living there.

"There was no work of any kind, of a public nature, in which in the whole course of his life he had been engaged with more satisfaction than in that of co-operating with them in the work of the 'Freedmen's Aid Society,' in feeding and educating the coloured race.

"As an Englishman, he felt that it was a matter of deep regret that there should exist such a subject of dispute as was implied in the Alabama claims. He did not inquire whether what had been done was in accordance with those diabolical laws, the laws of war, or in violation of them; but it was equally atrocious that anything of the kind should go forward in a professedly civilised and Christian country.

"The present uneasiness was nothing more than a result of the principle enunciated in Scripture, 'As a man soweth so

shall he also reap,' and 'They that sow the wind shall reap the whirlwind.' He cordially admired and approved of the pains taken by the Foreign Secretaries under two Governments—Lord Stanley and Lord Clarendon—to bring the dispute to a satisfactory termination; and he humbly trusted that, through the Divine favour and by the exercise of great patience, the whole of the matters in dispute would be satisfactorily adjusted. One great object of the Peace Society was to enlighten the populations professing Christianity on the evils and wickedness of war. It would be to him a very pleasing reflection if the very persevering exertions of the Peace Society should contribute to the promotion of such a healthful tone of moral sentiment in regard to public matters as should render the occurrence of such an affair as led to the Alabama dispute a matter of moral impossibility."

We may here advert to the true cause for rejoicing which R. C. felt was afforded by the result of the Geneva Arbitration, three years later, when he regarded its success as the first triumph of a principle, the recognition of which amongst the nations was of incalculable importance.

The incidental allusion to the "Freedmen's Aid Association" recals his hearty and generous co-operation in the efforts made on both sides of the Atlantic to succour and elevate the millions so recently under the oppressive yoke of slavery.

We resume R. C.'s letters with the following extracts from two addressed to Louis Street:—

"*Sixth Month* 2, 1869.

". . . . I think our Yearly Meeting has been a time to be remembered with thankfulness, many of the sittings

having, I think, been owned by the over-shadowing wing of heavenly love. During its progress, a meeting was held in the large house on the subject of Foreign Missions, which excited great interest, the house being much crowded.

"Much sympathy was felt and expressed with our beloved friends who are already in the mission-field, as well as with those who are about to enter it, and prayer repeatedly offered that a rich blessing may rest on them and their labours of love. A feeling of precious solemnity prevailed over the meeting, especially towards its close, and we may humbly trust this effort will be blessed. . . ."

"*Seventh Month* 3, 1869.

". . . . I forward a valuable little volume entitled, 'The Continuity of Scripture,' published last year by the (then) Vice-Chancellor of England, Sir William Page Wood, now Lord Hatherley, *Lord* Chancellor. Such a defence of the Divine authority and inspiration of the entire canon of Holy Scripture, by one of the most powerful minds of the present day, long accustomed judicially to sift and weigh evidence, is peculiarly valuable in the present age of '*free-thought*' and free speculation in religious matters, and all the more valuable as coming from the pen of a 'layman,' and not an ecclesiastic. . . ."

"To W. Casson.

"*Ilfracombe, Seventh Month* 23, 1869.

"My dear Friend,—Thy very kind and welcome letter of the 19th inst. has been forwarded to me here, where we have been staying a fortnight, and intend remaining a week longer before returning home. I desire to profit by thy remarks on the importance of our seeking to *realise* our privileges under the Gospel, so as to cherish a spirit of thankful joy. Thy

views are fully borne out by the words of our Saviour—'These things have I spoken unto you, that my joy may remain in you, and that your joy may be FULL.' This is not inconsistent with that other truth uttered by our Lord *at the same time*—'In the world ye shall have tribulation;' nor does it contradict the Apostolic declaration, which embodies a truth to which, I believe, there is no exception—'Whom the Lord loveth He *chasteneth*.' And though such chastening for the present is not 'joyous, but grievous,' yet, considering the blessed fruits which it is designed to yield to those who are exercised thereby, the humble Christian will thankfully accept the discipline, as appointed for him by a gracious Heavenly Parent, remembering the words 'If ye endure chastening, God dealeth with you as with *sons*. The glorious privilege of sonship or 'adoption' should fill the heart of the believer who enjoys it, not only with humble thanksgiving on his own account, but with grateful desires that he may be enabled to commend to those around him the love and service of that Saviour who has become so unspeakably precious to his own soul. And if this be sometimes done in ways to which we are not accustomed (as in the case of the Friends at Richmond, Indiana, to which thy letter refers), far be it from me to lift up a finger against it, or to speak a word in disparagement of any real work of grace, *however manifested*.

"I have read with special interest thy account of the little parlour meetings at which thou hast lately been engaged in speaking a word for the blessed Master, and seeking, by His grace, to build up thy fellow-Christians of other denominations in a more full experience of the blessings of the Gospel of Christ. And not less interesting is the account of poor W. H. Ward. When God designs to save a soul, or to bring back a poor stray wanderer to His fold of rest and peace, how various are the means He employs!

"This short note is a poor return for thy long and very valuable one to me. But it will, at all events, serve as a small token of my warm appreciation of thy brotherly interest and love.

"I am,
"Thine very affectionately,
"ROBERT CHARLETON."

"To C. R. C.

"*London, Ninth Month* 3, 1869.

"The 'Farewell Meeting' with our dear friends Elkanah and Irena Beard was, I think, a season which will long be remembered with thankfulness by many who had the privilege of being there. Among the company were James Owen and Isaac Sharp who are just returned from Norway."

R. C. rejoiced in the proposed mission in India of the Friends first named, feeling closely united to them in the bonds of the Gospel. His interest in this department of evangelistic labour, and his well-known catholicity of spirit, led to his being asked to preside at a Bristol Auxiliary Meeting of the London Missionary Society.

He ever desired to promote, as far as was compatible with uncompromising adherence to religious convictions, a brotherly fellowship amongst Christians in their service for the one Lord and Master, especially in their efforts to convey the message of salvation to the heathen.

This feeling, we may believe, induced him to accept the invitation, and he availed himself of the opportu-

nity to express his sentiments on some points which he felt to be of great importance in connection with the well-being of the Church of Christ. His remarks are so applicable to the tendencies of the present age, and, we think, so calculated to be useful, that we venture to insert them here, as given in one of the local papers, where they are represented as having been very favourably received :—

"Last evening Mr. R. Charleton, a member of the Society of Friends, presided at a meeting held at the Colston Hall, on behalf of the London Missionary Society, and in his opening address said he thought there was a close and immediate connection between the success of their missionary undertakings and the tone of personal piety pervading their Churches at home. If these were in a flourishing condition spiritually—if the flame of religion burnt brightly—the influence of this upon their missionary operations would be widely different from what could possibly be exerted by a Church in a backsliding, worldly, or even lukewarm condition. That being so—and seeing the vast importance of that aspect—he thought he would venture in brotherly freedom to refer to some influences now at work, and which, as it occurred to him, tended to lower the tone of Christian piety amongst them. He did not refer in particular to any special denomination of Christians—his remarks applied equally to all. Those who, like himself, had lived long enough to watch the progress of things during the last thirty or forty years, could hardly have failed to observe that, while there were many things of a very hopeful character, and calling for much devout thankfulness—many precious evidences that God had been gracious—contemporary with those evidences they would have witnessed

in other directions a tendency to increasing assimilation between the Church and the world—a tendency shown not only in the eager pursuit of wealth, and the doubtful character of the means sometimes resorted to for its attainment, but not less so in the manner of its expenditure—a tendency showing itself in some of our more wealthy Christian families in a style of luxurious expenditure, barely consistent with any sound view of Christian simplicity and moderation, in the character of their recreations and social parties, and in various particulars which he need not enumerate; so that to a thoughtful mind the idea was suggested that, instead of keeping in view the precept, 'Come out from among them, and be ye separate,' the endeavour had been to see how far the Church and the world might unite upon one common platform. And he was far from being certain that these tendencies were confined to their domestic habits; he was not sure that a similar tendency did not show itself in some degree even in much that related to public worship. Was it not something of this kind which led in many cases to the disproportionate attention paid to the quality of the music, and the various points of detail which could only be regarded as matters of taste? Far be it from him to attach immoderate importance to these things; but, besides this, there was the highly elaborate, ornamental character, of many of their modern places of worship. As much money—of which they professed to be stewards—was sometimes expended in the mere architectural embellishments of a single building as would support a family of missionaries for years in some heathen land, or as would provide a commodious missionary chapel or preaching-room, in some populous and neglected district of a large city; whereas all that had been yet done in the way of city missions and agencies of that kind fell so far short of the requirements, that the fearful

tide of drunkenness and debauchery rolled on without any apparent check or diminution. Far be it from him to attach undue importance to any of those details to which he had referred, but he could not avoid the impression that the genteel and ornamental type of Christianity, which modern arrangements tended to much to foster, was less adapted to meet the wants of the world—to make effectual incursions upon the kingdom of Satan—than that firmer and more robust type of Christianity spoken of in the precept 'Therefore endure hardness as a good soldier of Jesus Christ.' There might be many apologies for all this, and he did not shut his eyes to what they were. It was thought that by these means, and by an attractive pulpit oratory, a class of hearers could be got together who would not be attracted by the plain, simple preaching of the Gospel under ordinary circumstances. However that might be he did not know, but they would allow him to say that the less they depended upon all subordinate means of attraction, and the more simply and more nakedly they depended upon the attractive power of the Divine and all-powerful magnet spoken of by our Lord when He said, 'And I, if I be lifted up, will draw all men unto me,' the more would they be blessed in their own souls, and the more would they be made the means of blessing others. The Chairman added that these remarks had been made in no censorious spirit, but in a spirit of earnest Christian affection, and with a deep feeling of his own unworthiness and unprofitableness in the Divine sight.

In the autumn of this year we find R. C.'s attention first turned to a subject of a very painful nature, which laid hold upon his deepest and most acute feelings, both as a Christian and as a philanthropist. We cannot do

better than quote, from the pamphlet referred to early in the volume, an allusion to his labours in this cause—labours which drew largely upon his physical strength in correspondence, and in other ways, and involved much and continued prayerful exercise of mind.

His dear friend J. S. Fry thus writes :—

"During the last few years he took an intense interest in the efforts made to procure the repeal of some recent Acts of Parliament having reference to the sanitary condition of military and naval stations, a subject which has of late so painfully attracted the attention of the religious mind of this country.

"He regarded the supposed necessity for the provisions of these Acts as evidence of the anti-christian character of the war system, and he entertained a strong conviction of the disastrous effects which they were likely to entail upon the morality and social well-being of our people. Not content with giving to these efforts munificent pecuniary aid, he did not shrink from speaking on the subject, on fitting occasions, in the plainest and strongest manner.

"At a meeting of the Social Science Association, held at Bristol two or three years ago, he addressed one of the Sections on the question. The way in which he was compelled to treat it must have involved considerable effort, and have been little in harmony with his natural feelings; yet, surmounting all these obstacles, as well as the bodily weakness from which he was suffering, he spoke with wonderful calmness and power, rising into true and fervid eloquence, and producing a marked effect upon a highly intelligent, and by no means entirely sympathising audience. He concluded by denouncing the provisions of the Acts as 'perhaps suited to the latitude of Constantinople, or the licentious *régime* of

an oriental despotism, but utterly incompatible with the free institutions of Christian England.' These, I think, were nearly his own words, which I quote from my memory, from which I believe they will never fade."

His failing health obliged him to relinquish the treasurership of the Association for the repeal of these obnoxious Acts in Fourth Month, 1870, on which occasion he wrote a letter to the secretary, from which we quote the following words:—

"I think we have cause for reverent thankfulness to Almighty God for the *blessing* which has so manifestly rested on the labours of this Association, of the Ladies' National Association, and of the kindred organisations in London and elsewhere, all harmoniously working with the same great object in view.

"Few thing which have occurred of late years inspire me with more of heart and hope for the future of our beloved country than the evidence which is now being afforded of the existence of a *sound national conscience*. Notwithstanding the low and lax tone of morality which extensively prevails around us, do we not see that deep in the heart of the English nation there exists a moral power, which, when appealed to on a subject like this, is prepared to respond in a voice at once so distinct and authoritative as to admit of being neither misunderstood nor trifled with. And I trust this will become still more apparent as your work proceeds; and whatever may be the *immediate* results of our valued friend William Fowler's promised action in the House of Commons, I trust the time is not distant when every trace of this odious legislation will be swept away from the British Statute-[redacted]."

"To L. STREET.

"*Eleventh Month* 22, 1869.

". . . . It was among the words of comfort and encouragement addressed by our Lord to those whom He was sending forth to preach the Gospel, that He uttered the wonderfully gracious language, 'But the very hairs of your head are all numbered.' Isaac Brown says the *your* is emphatic, and that the meaning is, 'But as for you, the very hairs of *your* head are all numbered.' And though it may be admitted that this language had a special application to the first missionaries of the Cross, yet we cannot doubt that it was designed to minister comfort and strength to all who, in after ages should be engaged in the same blessed service to the end of time. . . ."

"To THE SAME.

"*Twelfth Month* 18, 1869.

". . . . Many beloved Friends who have long been known and honoured amongst us for their works' sake, who began the year in the Church militant on earth, have been, during its progress, transferred to the Church triumphant in Heaven. Among these I may enumerate in this particular neighbourhood, our late friend *Mary Tanner*, of Sidcot, *Cornelius Hanbury*, of Wellington, and, lastly, *George Thomas*, of Bristol, who was removed by death on the 7th of this month. He had long been in feeble health, never having recovered fully from the effects of an illness in the middle of last year. It was evident from occasional remarks that his mind had long been dwelling on the uncertainty of life, and the near approach of eternity. And whilst this led to diligence in endeavouring to complete what his hand found to do in connection with his outward stewardship, there is ground for the reverent persuasion that, through Divine

grace, he was also employed in trimming his lamp, and preparing to go forth to meet the Bridegroom. I enclose a slip cut out of one of our newspapers, giving an account of the funeral, which was a very interesting, though somewhat anxious, time, the crowds being greater than at any similar occasion since the death of Richard Reynolds, more than half a century ago. . . . ."

R. Charleton had been so long associated with his valued friend George Thomas in philanthropic labours, and in Christian fellowship as members of the same Religious Society, that we feel it fitting here to introduce the words spoken by R. C. at the grave-side on the solemn occasion of the interment of one whose removal was lamented as a public loss in the city of Bristol:—

"Assembled as they were on that solemn occasion to pay the last tribute of respect and affection to a friend whom many of them had long known, and loved, and honoured, and of whom it might truly be said that those who knew him best valued and loved him most, he believed it would be far more profitable to them that there should be no indulgence in the language of eulogy; and nothing, he believed, would have been more discordant to the views and feelings of their departed friend. Had it been possible to consult them he would have reminded them, probably, of those remarkable words of our Lord, so pregnant with deep instruction for them all, 'That when they had done all, they were unprofitable servants;' and would have said, what every Christian must acknowledge, that whatever he had done was by the grace of God, and that alone. To their beloved friend, under the providence of God, were entrusted many talents;

not only wealth and outward substance, but mental endowments, qualities and dispositions of mind, by the exercise of which he was fitted for much usefulness to his fellow-men. Probably there had been few who had more diligently and perseveringly endeavoured in this way, according to the will of God, to serve their generation; and yet there would have been none who would more emphatically have assented to the truth, and more deeply have felt its importance, that it was not by works of righteousness, but according to the mercy of God, that men could be saved by the washing of regeneration, and the renewing of the Holy Ghost; and all his hope of eternity was founded upon that name than which there is no other name given under heaven or among men whereby we can be saved—the name of Him in whom we have redemption through His blood, forgiveness of sins according to the riches of His grace—the name of Him who declared when He was here on earth, 'I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die.' Those were words of precious and eternal significance. Through the Divine condescension, the very poorest and weakest believer could have life eternal. 'I am the resurrection and the life;' spiritual life for the soul dead in trespasses and sins, eternal life hereafter through His name—a life inconceivably glorious. A point most important for them all to fix their attention upon was, what had they individually known of this blessed experience? It was only by the Spirit of God that these blessed principles could be brought home with saving power to the conscience and the heart, whose gracious work it was to take the things which are Christ's and show them unto us.

But the first work of the blessed Spirit was to reveal to us our lost and undone condition as sinners. What had we

known of this! We might, in a general sense, be ready to admit that we were, in common with all mankind, sinners needing salvation: but when had we been brought, through the humbling power of the Lord's Spirit, to see the evil of our hearts, and know that in us there dwelt no good thing: to say, from deep feeling, with the Lord's servant of old, 'I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.' If we had been brought to this experience, painful and humbling though it might be, we should be prepared to welcome with joy the blessed tidings of salvation made known to us in the Gospel of Christ.

"We must first be made conscious of our sickness before we could welcome the coming of the Good Physician. 'They that are whole need not a physician, but they that are sick. I came not to call the righteous but sinners to repentance.' Let them remember the important occasion on which these words were uttered by our Lord, when the publicans and sinners drew near unto Him to hear Him. Joyful, blessed, unspeakably glorious news for those who were brought to feel truly what they were in His pure and holy sight! If giving themselves to the Saviour, depending entirely upon Him, as he truly believed it was the experience of their beloved friend so also they should find that in His unspeakable, unmerited goodness, He would guide them by His counsel, and afterwards, at the end of all things on earth, receive them into glory."

We commence the record of the year 1870, with the following letter to his correspondent, W. Casson:—

"*First Month* 4, 1870.

"My dear Friend,—I have to thank thee very sincerely for thy kind and valued letter of the 18th ult. I very much

concur in thy observation on the Tithe Rent Charge question. I would not say a word in the way of discouraging those who feel it laid on them to refuse payment. On the contrary, let them act faithfully up to their convictions. All that I object to is that those who conscientiously believe it to be right for them to PAY this charge, should, in any sense of the word, be made *offenders* for doing so, by being reported as exceptions to the faithful maintenance of our testimony. Our present mode of dealing with the subject appears to me to be inconsistent with the spirit of Christian charity as set forth in Romans xiv., and the last ten verses of 1st Corinthians x.

"I desire not only to unite in, but to *profit* by, thy excellent remarks on the spiritual life. Such views of Christian truth, important at all times, seem to be *especially* worthy of being remembered at the commencement of a new year. I was much struck a short time ago with the truth and beauty of the following remarks by Thomas Wilcox, an old Puritan writer who lived TWO HUNDRED years ago:—'When thou believest and comest to Christ, thou must leave behind thee thine own righteousness, all thy holiness, sanctification, tears, humblings, &c., and bring nothing but thy sins, thy wants and miseries: else Christ is not fit for thee nor thou for Christ. See that the wound which sin hath made in thy soul be perfectly cured by the blood of Christ; not skinned over with duties, tears, enlargements, &c. Apply what thou wilt besides the blood of Christ, it will poison the sore. Thou wilt find that sin was never mortified truly if thou hast not seen Christ bleeding for thee upon the cross. If thou hast seen Christ truly, thou hast seen pure *grace, pure righteousness* in Him, every way infinite, far exceeding all sin and misery. If ever thou hast seen Christ thou hast seen Him a rock higher than self-righteousness, Satan, and

sin (Ps. lxi. 2), and this rock doth follow thee (1 Cor. x. 4), and there will be a *continual dropping of honey and grace out of that rock to satisfy thee.*' (Ps. xxxi. 16.)

"At our Meeting on last First-day morning (the first time of meeting in the year), I ventured to tell my friends that the concluding words of Paul's second Epistle to Timothy, 'The Lord Jesus Christ be with thy spirit,' had appeared to me to comprehend all that our highest aspirations could reach to in desires for ourselves and for one another, at the opening of another year. That whatever might be our experience of joy or sorrow, prosperity or adversity, as it relates to outward things, through the course of the coming year, yet if we were privileged to realise the blessedness of the Lord Jesus Christ being with our spirits, all would be emphatically *well.* This is the same blessing as is implied in the words '*that Christ may dwell in your hearts by faith,*' or in our Lord's own gracious words of Divine condescension, '*Abide in me, and I in you.*' And, if so, then, '*Because I live, ye shall live also.*'

"Now if, in remembering that it is by *faith* we must be made partakers of these rich blessings, our minds may sink into discouragement in view of the feebleness of our poor, faltering faith, let us remember, also, that true saving faith is the *gift* of God'—that 'no man can come unto me except the Father which has sent me, *draw* him.' Instead, therefore, of vainly striving by any effort of our own, or by straining our own feelings to work up our minds into a more lively faith, let us rather yield our hearts to the *secret, gentle drawings* of that Spirit whose blessed office it is to take of the things of Christ and *show* them unto us; giving us to see (as man cannot do) our own part and lot in this matter; giving us to see that to us, all unworthy as we are, to *us,* even to us, is the word of this salvation sent; enabling us with the

eye of faith to behold Him (as the Apostles did when He was here on earth) as the only begotten of the Father FULL of GRACE and TRUTH. And He is so revealed to us in order that out of this fulness, as an inexhaustible treasury, we all might receive, and grace for grace,—pardoning grace,—renewing and sanctifying grace,—upholding and restoring grace,—all that a God of infinite grace is waiting to bestow; all that the utmost need of a poor sinner can require.

"We are all favoured with usual health, and are also comforted in getting good accounts from our dear friends in Madagascar, as thou wilt see in *The Friend* of this month. With much love,

"Thy affectionate friend,

"ROBERT CHARLETON."

"To L. STREET.

"*Fourth Month* 9, 1870.

". . . . [Alluding to a call upon Robert Thatcher], an old and valued friend of mine, and minister among the Independents," he says, "This good man had a serious illness some two or three years ago, and in describing his experience to me, he said that during that illness, when at the lowest point of physical depression, he had to go through a most painful spiritual conflict. It seemed as though a messenger from Satan had been specially permitted to buffet him, filling his mind with the most distressing doubts and fears in regard to his own interest in Christ, suggesting that though he had been engaged for many years in preaching the Gospel of life and salvation to others, he had never experienced its saving efficacy in his own soul. He told me that when he looked back to his own experience of the work of grace in his soul, instead of obtaining relief the prospect seemed to become

darker and darker. At last he adopted a different plan, and said to himself, 'Well, perhaps what Satan suggests may be true after all. I *thought* I was a sincere Christian, but I *may* have been deceiving myself. Still, though I may find it impossible to come to Christ, as I have been trying to do, in the character of an established Christian, there is nothing that need hinder me from going to Him as a poor lost hell-deserving sinner, on the strength of His own most gracious word of invitation, "Him that cometh to me I will in no-wise cast out."' The good man remarked that no sooner had he cast himself *in this character* at the foot of the cross, than his mind was filled with joy and peace in believing, and with such a sense of the Divine presence and love as I believe he never afterwards was permitted to lose. . . . ."

We here quote from the *Western Temperance Herald*, referring to circumstances which occurred about this time:—

"We received a letter from him [under date March 24, 1870], in which, after alluding with true Christian heroism to this decision (that another surgical operation could not be attempted), and that the disease would probably soon prove fatal, he calmly adds, 'I am favoured with great freedom from anxiety on the subject, being assured that all will be ordered for the best by One who is infinite not only in wisdom, but in *love*. I feel it to be also matter for much thankfulness that I have hitherto had *very little* of bodily suffering to endure. Whether this comparative exemption from suffering may *continue or not* is a point which I am quite willing to leave to Him by whom the hairs of our head are all numbered.'

"At one time it was not expected that so valuable a life would have so long been spared to us. Those who were

present at the League Conferences, held at Devizes and Gloucester, will remember his touching words, which imparted a solemn tone to all the subsequent proceedings, and which caused many to weep in the anticipation that they might never hear that loving voice again."

A few other reminiscences, from the pen of Simon Short, of the Bethel, Bristol, may not be out of place here :—

"I first met Mr. C. at a Temperance meeting in Tailors' Hall, more than thirty years ago, when his description of the misery of the drunkard's family was so touching and convincing that I at once pledged myself to abstain entirely from strong drink. His advice to me, always to use kindness as a means to reclaim the erring ones, I shall never forget.

"Soon after Mr. D.'s conversion, I took him to see Mr. Charleton, whose gentle words of encouragement and counsel —especially the remark that a ship, to be able to carry much sail with safety, should be well ballasted—so impressed him that, I believe, much of his subsequent usefulness is due to that interview.

"At the Grove Room, two years ago, Mr. Charleton told us of his having been called in to see a poor man who was dying in a house in one of the wretched courts of the City, whom, after speaking of the Saviour's willingness to receive all poor sinners who come to Him by faith, he left in a very hopeful state of mind. Calling again a day or two after, he found the poor man dead. 'How thankful,' he said, 'I felt that this visit was paid just in time.'

"A captain once told me he would walk five miles to hear him read the 103rd Psalm.

"One day, when speaking of those who have turned many to righteousness, I said that a starry crown was laid up for

him. He replied, 'I know nothing about stars; but 'tis a faithful saying that Christ Jesus came into the world to save sinners, of whom I am chief. This I know.'

"I always found in him a ready helper, a wise counsellor, and a sympathising brother."

R. Charleton's interest in the cause of Temperance, so early enlisted, remained unabated to the close of life. Not only did he carefully watch, and continue liberally to aid, the working of the society with which he had so long been specially identified, but he hailed every rightly organised effort that was afresh put forth with the same object. He recognised the importance of the Templar movement; and the indirect agency of supplying with cocoa those employed in the construction of railways or on quays, as well as the establishment of "British Workman Houses," met with his warm encouragement. We may close allusions to this subject by inserting brief portions from his "Temperance Experiences*":—

"On this branch of the subject I will only add that my own experience has been, and is, such as to confirm me in the views which I have long held with regard to the physical benefit, whether in health or sickness, of abstinence from all intoxicating liquors. . . . It is an encouraging feature of the more recent history of the Temperance cause that its claims have been increasingly acknowledged by the educated, the thoughtful, and more especially the religious portion of the community. And though the extent to which this has been practically done still falls lamentably short of the re-

* See *Western Temperance Herald* for January, 1871.

quirements of the case, yet there are many very earnest and devoted Christians, both in the Established Church and among the various denominations of Dissenters, whose adhesion to our cause has proved a great blessing to it, not only on account of their valuable general influence, but also from the more healthful religious tone which they have contributed to impart to Temperance advocacy. . . . I never saw more clearly than I now do that to whatever extent we may succeed, under the Divine blessing, in putting an end to the drinking of intoxicating liquors in England, to the same extent shall we be instrumental in removing one of the very chief obstacles to the progress and spread, throughout the length and breadth of our land, of the glorious Gospel of the Son of God."

To C. R. C. he writes from London, under date of Seventh Month 7th, 1870:—

". . . . I am just returned from the Meeting for Sufferings. A solemn time at the commencement in connection with the removal of Josiah Forster, and a minute made, recording, in a feeling way, our sense of the loss sustained by our little section of the Church. There was afterwards a considerable discussion on the C. D. Act, and a decision was come to by the Meeting to communicate on the subject with the Quarterly Meetings and Monthly Meetings throughout the country, in order to promote action in the direction of repeal."

"To L. Street.

"*In London, Seventh Month* 1, 1870.

"My dear Friend,—I have been attending our Meeting for Sufferings to-day, which opened with unusual solemnity on account of the recent death of our beloved and honoured

friend Josiah Forster, whose remains are to be buried to morrow afternoon, at Winchmore Hill. Yesterday week he appeared in usual health, and attended Tottenham Meeting, speaking in it in ministry; and in the afternoon he attended a Committee Meeting of Grove House School. On the next morning he wrote three long letters to Friends in America, which occupied him till dinner. . . . He appears to have been partly unconscious, and probably had no idea of death being so near at hand. He was in his eighty-eighth year, and had been a member of the Meeting for Sufferings for more than sixty years. As an illustration of the surprising vigour of his mind, I may mention that, during the week preceding his last illness, he went, with some other Friends, as a deputation to the Earl of Clarendon, our *late* Foreign Secretary, to make some representations on the subject of the Cuban slave-trade and slavery. The interview was, I believe, satisfactory to all parties. . . .

"For a few days after my last letter was written I continued *very* unwell, and was confined almost entirely to bed; but, through the Divine favour, I soon began to improve, and am now restored to nearly my usual state of health, having been able to get out to meeting, &c., for the past fortnight. . . . We have much reason to speak of the Lord's goodness and mercy, and I have often thought of the lines of Addison:—

"'When worn with sickness, oft hast Thou
With health renewed my face;
And, when in sin and sorrow sunk,
Revived my soul with grace.'

Or, still better, the words of the inspired poet: 'Who forgiveth all thine iniquities, who healeth all thy diseases.'

"We are informed that our dear friend James Owen (from Iowa) is coming to Bristol this evening, to be at our meetings

to-morrow; the public being invited to that in the evening. He appears to have had good service in various parts of the country since our last Yearly Meeting. . . ."

The letters which follow, in order of date, will bring us to the commencement of the year 1871:—

"To E. H. Duval.

"*Ilfracombe, Seventh Month* 28, 1870.

". . . . . What a terrible thing is this deplorable war between France and Prussia. Immense numbers of armed men are collecting for the fight on both sides of the Rhine, and I fear that before this letter can reach thee you will have heard, through the submarine telegraph, of a dreadful slaughter having already taken place. I trust England will *continue* neutral; but even neutrals must partake in the suffering caused, in various ways, by so calamitous an event. . . ."

"To L. Street.

"*Ilfracombe, Eighth Month* 1, 1870.

". . . In a work like yours, where emphatically the *harvest is plenteous* but the *labourers few*, these few labourers have especial claims on the affectionate sympathy and prayers of their friends, and I am sure you have them. . . . We shall be glad to see your good friends Toy and Jukes, if they will kindly call on us, or let us know when they are in England. I do not seem to have much to tell you in regard to Society matters, excepting that a large First-day School Conference of Friends in England and Ireland is now being held in Dublin. Such opportunities for social and religious intercourse are often times of mutual refreshment and spiritual blessing to those who thus meet, independently of the

healthful stimulus which is thus given to First-day School work, and the valuable suggestions for its improvement by Friends whose long experience in the work qualifies them for giving advice. When I wrote to thee from London a month ago, how little did I anticipate the fearful calamity which has befallen Europe by the awful war now waging between France and Prussia. There are probably 500,000 men mustering for the fight on each side of the Rhine; and before this reaches thee, you may probably hear (through the submarine telegraph to India) of some fearful slaughter.

"The existence of such a state of things causes a continual weight on one's spirits. England is *neutral*, and I hope will continue so; but even neutrals suffer grievously by such a calamity. The sudden fall in stocks and other securities, and in some articles of produce, has led to much financial distress, and many commercial failures, principally in London and Liverpool. Many, who a month ago were in affluence, being now in insolvency. But what is all this compared with what must necessarily be endured by those who are *directly* concerned in this international strife! It is a fearfully retrograde march in the progress of European civilization, and a terribly dark blot on the profession of Christianity. All that we can do is devoutly to pray that God, in His overruling providence, may restrain the wrath of evil men, and cause these sad events to work together, so as eventually to give place to '*peace on earth.*' . . ."

"To THE SAME,

"*Bristol, Eighth Month* 30, 1870.

". . . I do not often attend Temperance meetings, the state of my health requiring me to curtail that sort of work. But having been for a great many years Treasurer of the Western Temperance League, I felt rather espe-

cially wishful to attend the annual gathering once more, and was glad to have accomplished this, as it gave me the opportunity of directing the attention of a *large* company of attentive listeners to the religious aspect of the Temperance movement;—and, in doing so, to commend to their supreme regard the 'faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners,' &c.

"I trust we were favoured in some small degree with His graciously felt presence, and the shedding abroad of His love in our hearts. Many appeared to be much impressed, and some were in tears. What a precious evidence of the Divine origin of the Gospel do we see in the fact, that the message of mercy which it reveals to us is practically found to be adapted alike to the wants and needs of all—the learned and the ignorant, the civilized and the savage; that, under every circumstance of human sorrow or suffering, it is proved to furnish a sovereign balm for every wound, a pillow of down for every aching head.

"Desiring that the Divine blessing may largely rest on your work, and that His grace and love may abide and abound in your own souls,

"I am thy very affectionate friend,

"ROBERT CHARLETON."

The following recollections of the meeting, referred to by R. C. in the above letter, are furnished by a friend who was present on the impressive occasion:—

"At a recent meeting of the West of England Temperance League, held at Gloucester, Robert Charleton was present, and, though looking very ill, rose to speak. After dwelling on the interesting occasion, and expressing his deep feeling

with regard to the Temperance movement, he continued in the following strain :—

" 'I feel, my friends, the uncertainty of time for me. I am suffering from a complaint which, I am aware, must end fatally; and I long that others may come forward in this cause. I long,' he added, in a faltering voice, whilst his eyes filled with tears, 'that others may feel the privilege of visiting the poor drunkard in his wretched home, and reminding him that in his Father's house there is bread enough and to spare.'

"The meeting appeared much impressed, and one speaker who followed alluded to the sacred tone which had thus been given to the assembly."

"To W. Casson.

"*Bristol, Tenth Month* 18, 1870.

"My dear Friend,— . . . . It is very interesting to be able in this way to understand and to share in thy feelings and experiences, as well as the more active occupation of thy life, in this its evening, in the service of thy beloved Saviour. I particularly notice thy remark that thy own spiritual experiences flow on pretty *evenly;* not being marked by the great fluctuations of feeling which mark the course of many others. This I apprehend is one of the blessed results of the habitual endeavour to be found steadily '*looking unto Jesus.*' With Him there is no variablensss, neither shadow of turning; and the soul that has learned from day to day to *rest* on Him alone, becomes more and more established in that quiet confidence and holy tranquillity which results from feeling ourselves to be on the Rock. . . .

"My disease [cancer] has made sensible progress since we were at Ilfracombe, so that I cannot well leave home, even

for short journeys. To-day is our Quarterly Meeting at Bridgwater, and it was my wish and purpose to have gone with my wife, but when the time came I felt quite unequal to the exertion, and had to remain at home; which I have little expectation of being able to leave again. I am, however, generally able to get out to meeting in the *morning*, though it is generally needful to keep indoors in the evening. But although the disease has reached the left facial nerve, producing almost total paralysis of that side of the face, it is a remarkable fact that I am still spared all *acute pain*, and that my voice is but little affected in speaking. These are *two* very great alleviations, for which I cannot be sufficiently thankful to our gracious Heavenly Father. We cannot look into the future; but, judging from present indications, the disease does *not* seem likely to come to a fatal termination speedily. There may possibly lie before me a great increase of bodily suffering; but I feel it to be a *signal mercy* to be able to leave the future, without anxiety as to what it may bring, to the gracious care of Him who has condescendingly promised, '*When thou passest through the waters, I will be with thee*,' &c. I have been a good deal interested in reading a volume of letters by Samuel Rutherford, who lived betweeen two and three centuries ago. In one of them, addressed to Lady Kenmure, who lived at the beginning of the year 1630 (and therefore more than two hundred and forty years ago), he says of prayer and worship, 'This is the house of wine, where ye meet with your Well Beloved. Here it is where He kisseth you with the kisses of His mouth, and where ye smell the smell of His garments; and indeed they have a most fragrant and glorious smell. Ye must, I say, wait upon Him, and be often communing with Him, whose lips are as lilies dropping sweet-smelling myrrh, by the moving whereof He will assuage your grief. The

Church knoweth Him by His voice, and can discern His tongue amongst a thousand. I have neither tongue nor pen to express the happiness of such as are in Christ. When ye have sold all that ye have, and bought the field wherein this pearl is, ye will think it no bad market; for if ye be in Him all this is yours, and ye are in Him; therefore because He liveth, ye shall live also. "Abide in me and I in you." Oh, sweet communion, when Christ and we are joined together, and are no longer two? "Father, I will that they also whom Thou hast given me may be with me where I am, that they may behold my glory," &c. Amen. Dear Jesus, let it be according to Thy word. I wonder that ever your heart should be cast down if ye believe this truth.' I have copied these lines, thinking they will not only be refreshing to thyself, but may possibly afford encouragement to the elderly Wesleyan lady described in thy letter.

"Thy affectionate friend,

"ROBERT CHARLETON."

"To L. STREET.

"*Twelfth Month* 17, 1870.

"MY DEAR FRIEND,—. . . It is a great comfort to believe and to know assuredly, that all the arrangements of the Lord's providence, all the dispensations of His grace,—dark and mysterious as they may sometimes appear to us,—are guided by a hand of unerring wisdom and never-failing love. How swiftly time flies! It is now twelve months since I wrote to tell you about the funeral of the late George Thomas, and we are again within a fortnight of the close of another year—a year during which we can reverently and thankfully acknowledge that goodness and mercy have indeed followed us. But it has also been a year, during which there has been a

display of human wickedness, and an endurance of human suffering and death, scarcely exceeded perhaps in the annals of Europe or the world.

"I allude, of course, to the German and French War. The past month has witnessed fearful scenes of slaughter, devastation, and misery, to untold multitudes; and yet the terrible strife shows no signs of drawing to a close. The siege of Paris continues, with no immediate prospect of capitulation, notwithstanding the fearful sufferings both of besiegers and besieged. . . .

"We had a very pleasant visit a few weeks ago from Charles Gilpin, whom we thought looking very well. He came to Bristol, chiefly to take part in some public meetings, principally of a political character; but he also took the opportunity of renewing his acquaintance with old friends in his native city; though from having scarcely been here for the last twenty years, he was a good deal affected by the smallness of the number still surviving. The part which he took in the meetings referred to appeared to me to be most valuable, *earnestly enforcing pacific counsels*, and other sound and Christian advice, which I was glad to find was exceedingly well received by large audiences.

"I consider the influence of Charles Gilpin, and others like-minded, in the House of Commons at the present time, to be *specially valuable*. And though in a different sphere, and on a different platform, he may be able to serve our blessed Master no less truly than those who are engaged in the promulgation of His Gospel on the earth, by direct evangelistic labours. I give these particulars about my old friend C. G., thinking they will be interesting to his sister in a far-off land. The near approach of the termination of another year is fitted (as I have already hinted) to excite in the mind serious reflections. But to my dear wife and

myself, this season of the year awakens feelings of a somewhat special character. For four days ago we passed the twenty-first anniversary of our marriage. I trust we are not ungrateful for the loving-kindness of our Heavenly Father, which has preserved us to each other during these three Sabbaths of years, and showered down upon us blessings innumerable. . . ."

"To H. Richard.

"*Twelfth Month* 2, 1870.

"My dear Friend,—I duly received thy printed letter on the Eastern Question, recommending prompt and vigorous action on the part of the Friends of Peace. The advice is exceedingly *good*. I had previously, to some extent, acted on it myself by writing a rather strong letter to our excellent friend Samuel Morley, M.P. for this city, about the tone of the *Daily News*.

"It is cause for humble thankfulness that the threatening cloud seems to be passing away. Nothing could well be more gentle and conciliatory than Prince Gortschakoff's reply to Lord Granville's note, and it seems to me humiliating to receive such a reply to all the bombast and fury on this side. I do not refer to Earl Granville's note, which was, perhaps, as good a despatch as, *under the circumstances*, could have been written.

"The *Peace Herald* is this month *extremely good*. I wish it could be sent to our M.P.'s—that is, if there were any chance of their reading it. The state of my health does not admit of my going out in the evenings, or doing much, if anything, beyond writing letters and other comparatively quiet occupations. Yet, through the Divine favour, the disease is in a less active state than was the case a few

months ago, and I suffer extremely little pain—a mitigation which I feel to be cause for devout and humble thankfulness to our gracious Father in heaven.

"I feel great sympathy with thee in thy various labours, both public and private, for the good of thy fellow-men, and affectionately desire that the Divine blessing may rest on them and on thyself.

"Thy sincere friend,
"ROBERT CHARLETON."

"TO THE SAME.

"*Bristol, First Month* 2, 1871.

"MY DEAR FRIEND,—I enclose a draft for Fifty Pounds for my annual subscription to the Peace Society, for the year on which, through the kindness of a gracious Providence, we are now entered. I read, a short time ago, with much interest and satisfaction, a notice of thy recent speech at Merthyr, given in the Bristol papers.

"With much love and best wishes in connection with the present eventful season, I am,

"Thy sincere friend,
"ROBERT CHARLETON.

The following similar note may naturally be placed here, though separated by a twelvemonth in time:—

"TO THE SAME.

"*Bristol, First Month* 1, 1872.

"MY DEAR FRIEND,—I enclose a draft for Fifty Pounds for my *ordinary* annual subscription to the Peace Society, which is, of course, irrespective of the special contribution of £300 in three annual instalments. . . . Desiring

that the Divine blessing may rest on the labours of the Peace Society during the year now begun, and on thyself personally, I remain, with love and best wishes,

"Thy sincere friend,

"R. CHARLETON."

"To LOUIS STREET.

"*Bristol, Second Month* 7, 1871.

MY DEAR FRIEND,—I have the great pleasure of acknowledging the receipt of your last packet of letters, including the long and very instructive account of thy recent journey to Fianarantsoa, and other places in the South of Madagascar. . . . An interesting meeting of our committee was held in London about ten days ago. In consequence of the state of my health not admitting of my leaving home during the winter, I could not attend it; but I heard from John T. Grace (who was present) that it was a time of much interest; additionally so in consequence of the presence of Robert Toy, from Madagascar, who spoke in terms of the greatest kindness and cordiality of all our friends in Madagascar, and appeared much pleased and encouraged by the cordial manifestation of the same feeling on the part of the Friends' meeting in London."

"To THE SAME.

"*Third Month* 10, 1871.

"MY DEAR FRIEND,—. . . . You will have heard by submarine cable, of the conclusion of peace between France and Germany. . . . Through various organizations in this country an aggregate of nearly £200,000 sterling has been raised for the relief of the distress in France caused by the war. An important part of the work is to supply seed-corn, &c., to the impoverished and desolated districts. The portion of this fund raised by the Friends' War Victims' Fund

Committee (among Friends and others), amounts, I believe, to £55,000, of which about a quarter has been received from America. And, besides this, we hear of large shipments of grain, and other produce, from New York, Boston, &c., which will probably raise the American contributions to 150,000 dollars, if not more. Such a practical exhibition of international sympathy and kindly feeling, can hardly fail to produce a happy effect on the moral feelings of the world...

"P.S.—It did not occur to my recollection, while writing the foregoing, that it was, I believe, four years ago (*this very day*) that you finally left Plymouth on board the *Roman*. How much there is in the retrospect of the past to excite feelings of humble gratitude and praise to Him who has again and again fulfilled His gracious promise, 'When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee'; and who is still saying, in effect, to His believing people, in all emergencies, 'Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not.' (Jer. xxxiii. 3.)

"How often, and under circumstances of what variety of preciously-felt application, have the gracious words of our risen Lord been fulfilled in your experience, 'My grace is sufficient for thee, for My strength is made perfect in weakness.'

"'Mine is an unchanging love,
Higher than the heights above,
Deeper than the depths beneath,
Free and faithful, strong as death.'"

"To THE SAME.

"*Fifth Month* 8, 1871.

"My DEAR FRIEND,—. . . . As we have received nothing from you since the letters which reached us in the Second

Month, we cannot conjecture what may be the character of the intelligence now on its way. But is there not a comfort in the thought, that though *we* do not know what may have befallen you in this somewhat protracted interval, there is One who intimately knows, and graciously orders the minutest events of our lives, and by whom the very hairs of your head are all numbered. He still condescends to His believing children, even the very poorest and weakest, —'I have graven thee upon the palms of my hands; thy walls are continually before me.'

"'My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains,
In marks of indelible grace.'

". . . . E——— has copied an interesting extract from some lectures on the Revelation by Dr. Vaughan. It will interest you to know that the writer, Dr. Vaughan, who is a man of great talent and sincere piety, was Vicar of Doncaster for many years, during which he became intimately acquainted with our late friend William Dent, and did, what is a very unusual thing for a Church clergyman to do—preached a funeral sermon for him at the parish church. Dr. Vaughan must now be in somewhat advanced life, but is filling a very important and influential situation, as preacher at the church in the *Temple*, in London, where he ministers to a very crowded congregation, consisting very much of lawyers and their families, and other educated men. It is understood that long ago he refused the offer of a bishopric, believing that he could serve his Master to better purpose in a less conspicuous sphere. . . ."

"To THE SAME.

"*London, Sixth Month* 4, 1871.

". . . The fearful events which have been taking place in Paris since the Yearly Meeting commenced its sittings (including the burning of the Tuilleries and other palaces and public buildings, and the sad destruction of human life), awakened much serious feeling and warm sympathy for the *Christians* especially in that city and through France. This resulted in the preparation and adoption of an address of sympathy expressive of much fraternal Christian feeling for those who love our Lord Jesus Christ in sincerity; and two other addresses, of a more general character, to the cities, and the country districts. The whole subject, including the translation and circulation of these addresses, and, it is hoped, the wide distribution of the New Testament, single Gospels, and smaller portions of the Holy Scriptures throughout France, is referred to the Meeting for Sufferings. . . ."

"To THE SAME.

"*Ilfracombe, Seventh Month* 4, 1871.

". . . The experience you have already had of the goodness, the protecting care, and the merciful guidance and support of the 'Good Shepherd,' is such as to show that you cannot do more wisely or more safely than to leave yourselves, without solicitude for the future, in His *gracious hands.*

"There are several Friends now staying at Ilfracombe, some of them invalids. On the two First-days we have already been here, we have had little meetings for worship, the Friends meeting at our lodgings. And I think it is not too much to say with humble thankfulness, that they have been times of spiritual refreshment from the presence of the Lord. . . ."

Not long before the decease, in the Sixth Month, 1871, of his valued friend Benjamin Seebohm, R. C. paid him a visit at Luton, and remarked subsequently that he did not recollect having ever more enjoyed two hours of religious intercourse. In consequence of B. S.'s feeble health they had not met for several years; and though he had every reason to believe that the clear and Scriptural views of the great doctrine of the Atonement, which this dear Friend had been long enabled with so much power and unction to proclaim, remained unchanged, yet he desired to have this confirmed from his own lips. B. S. alluded to a season of spiritual conflict through which he had lately passed, when under a sense of his own unworthiness he was given renewedly to feel that his only dependence was on the sacrifice of the Lord Jesus Christ, and to the comfort granted to himself from meditation on Revelation xii. 10, 11: "For the accuser of our brethren is cast down, which accused them before our God day and night; and they overcame him by the blood of the Lamb, and by the word of their testimony." They could say, as Christian in the Allegory, "all this is true and much more," and yet through the blood of the Lamb they overcame. Such a seal set to the preciousness of the truth as it is in Jesus was peculiarly in accordance with R. C.'s own lively faith in the one great propitiation for sin.

We resume the correspondence with a letter to E. H. Duval, dated 17th of Second Month, 1871:—

"My DEAR FRIEND,—I duly received thy kind and welcome

letter of the 25th ult., and was interested in finding that my casual reference to the intercourse we had then recently been privileged to have with John Clark (missionary in Jamaica) had been the means of reviving such pleasant remembrances of days long gone by, when you were associated together. I entirely concur in thy view of the character of the dreadful war on the Continent. The destruction of human life and the infliction of every form of human suffering which have marked the progress of this struggle, are probably without any parallel in modern history. It is, however, cause for much thankfulness that the armistice now in existence seems likely to lead to a peace which I hope will be permanent. But the recovery of the French nation from its state of deplorable exhaustion will be a work of many years, and the Germans too, though immediately victorious, will have as much as they can do to repair the damage in many ways inflicted on them by this calamitous and bloody strife. Our chief source of comfort is in the thought that, in the over-ruling providence of the Most High, even this fearful exhibition of the 'wrath of man' will be made subservient (perhaps in some way which we cannot now foresee) to the accomplishment of His own gracious purposes of good to our fallen world.

"With regard to thy kind reference to my own health . . . though the disease has so affected the left facial nerve as to cause *paralysis* of that side of the face . . . yet this does not materially affect my speech or prevent my articulating almost as distinctly as before, whether in public speaking or private conversation. These are alleviations for which I cannot be sufficiently thankful.

"I do not go out in *evenings* during the winter, but am able generally to go out in the day; and though the past winter has been *unusually* severe, I have not been prevented more than once from being at our own meetings for worship in the

mornings, *walking there and back*. How much longer this favourable condition of things may continue, or *when* the disease may have reached such a stage as to make it no longer possible for me to do what I can now accomplish, is of course uncertain. But my dear wife and I feel it to be a mercy to be able to leave the future without anxiety in the gracious hand of Him by whom the hairs of our head are all numbered.

"My dear wife and son are well. Most of the friends with whom thou wast acquainted, and who yet survive are, so far as I know, in usual health. I notice the fact of thy having just completed thy sixty-sixth year; I am within two months of completing my sixty-second; so that the difference between our ages is not great. What a mercy to be enabled to cherish the humble yet confiding trust that each day that passes over our heads is bringing us nearer to the *Heavenly Home*. . . .

"Thy affectionate friend,

"R. C."

In reference to a remark in the foregoing letter, we may here observe how instructive was R. C.'s devoted obedience to every call of duty under the trying physical condition alluded to. Whilst there was an evident shrinking from *needlessly* moving amongst *strangers*, he was remarkably preserved from undue sensitiveness when the path of service for his Lord, or of help to his fellow-creatures, was made clear. And very teaching and impressive was his *emphatic* testimony that nothing short of the grace mercifully "*given*" could have supported him under this afflictive malady, with all its present trials, and possible contingencies.

"To W. Casson.

"*At Sidcot, Fourth Month* 24, 1871.

"My dear Friend,— . . . My wife and I came here to-day in order to attend the Sidcot School General Meeting to-morrow and the next day, and having a little time this evening, I avail myself of the opportunity of beginning a letter to thee. I was glad thou wast pleased with the quotation from Samuel Rutherford which I sent in my former letter. When reading memorials of the grace of our Lord Jesus Christ bestowed on Worthies of past generations, it should be encouraging and animating to us to remember that He is 'the same yesterday, to-day, and for ever;' and whilst, with the eye of faith, beholding His glory, the glory as of the only-begotten of the Father, full of grace and truth, it is the blessed privilege of the humble believer to receive of this fulness, and grace for grace. Among the oldest members of Bristol Meeting were two maiden sisters, named Mary and Martha Webb, the latter in her ninety-first year, and Mary, I believe, in her ninety-third. Martha, the youngest, died nearly three weeks ago *of old age*, without much pain or suffering, and very peacefully. Mary, the survivor, is much comforted by the evidence of the Lord's goodness graciously vouchsafed to her beloved sister, as she quietly went down to the brink of Jordan. She one day said, 'I have asked God to show me that I am washed clean in the blood of Jesus;' and sometime afterwards added an assurance, 'I have washed thee, and thou art quite clean.' But even had there been none of these bright experiences on her dying-bed, I could not have doubted for a moment of her eternal safety. She had been for very many years a humble, self-denying follower of the dear Saviour, and to whom His gracious words apply, 'My sheep hear my voice, and I know

them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.' A few weeks ago we had a very interesting visit from Henry Ecroyd Clark, of Leeds (formerly, I believe, of Doncaster), who, with his wife and two infant children, are now on the ocean on their way to join our friends Joseph S. Sewell and Lewis Street and wife, who for about four years have been engaged in missionary work in Madagascar. He came to Bristol partly to see Louis Street's two sons, who have been in my family since their parents' departure, as it would not fail to be a great satisfaction to L. and S. Street to have tidings of their children from friends who so lately had actually seen them. We invited some friends to meet him to tea, and after tea we had a sweet religious opportunity. H. E. C. told us how trying to himself and his wife had been the prospect of leaving all their nearest and dearest earthly friends, perhaps never to meet again on earth; and how they shrank from it when first presented to their minds. But as, under the constraining love of Christ, they were enabled to yield themselves to His service, in obedience to the instruction all from Him, hard things were wonderfully made easy to them, and bitter things sweet; and as the dreaded hour of separation drew near, they were favoured not only with sustaining grace to bear them up under it, but with such an inflowing and precious sense of the dear Saviour's presence and love as to enable him to acknowledge that the promise had been fulfilled in their experience that they who are made willing to leave all to follow Christ '*shall receive an hundredfold now*,' even now in this present life. I mention these things, thinking it may interest thee to have thus brought together the dying testimony of the aged Christian of more than ninety, and the experience of the youthful soldier of the Cross nearly sixty years younger.

"*Third-day, 25th.*

"We have had an interesting and satisfactory meeting to-day. I trust the meeting for worship was *owned* by the gracious presence of the dear Saviour, and was a season of solemnity and Divine favour. Since we have been at Sidcot I learn (through a letter from a friend) of thy being engaged in visiting the families of Friends in ——— Meeting. If the information be correct, I desire to express in this way my very cordial sympathy with thee in this arduous, but, as I venture to regard it, most blessed service for our dear Master. I have not been at ——— for some years, but, whilst in some quarters it may be felt to be *uphill* work, all that I can say about it is that I reverently desire that a rich blessing from above may rest on thy work, *and on thyself in it.* With love to thy sister, and also to thy brother and his family, I remain,

"Thy affectionate friend.

"ROBERT CHARLETON."

"TO THE SAME.

"*In London, Ninth Month 2,* 1871.

"MY DEAR FRIEND,—I duly received thy very welcome and valuable letter about three weeks ago, and take the opportunity of writing thee a few lines, having a little spare time in London, where I attended the Meeting for Sufferings yesterday, and return home to Bristol to-day. All the particulars given in thy letter interested my wife and me much, but especially the details of thy visit to ———. It is plain that the dear Master had gone there before thee, fulfilling His gracious promise, 'When He putteth forth His own sheep He goeth *before* them,' &c. All the other incidents mentioned in thy letter are very interesting, and I was much gratified by

[illegible] Whitfield, a [illegible] indeed, [illegible] im- [illegible] as to be [illegible] of the Lord's pardoning mercy in [illegible] for him there was no hope. This man was [illegible] at Lady Huntingdon's, when she [illegible] of telling him of the boundless love of God in Christ Jesus for poor sinners. 'My lady,' replied her guest, 'I know what you say is true; but ah! there is no mercy for me. I am a wretch entirely lost.' 'I am glad to hear it,' said Lady Huntingdon; 'I am glad at my heart that you are a lost man.' He looked at her with great surprise. 'What! my lady; glad at your heart that I am a lost man!' 'Yes truly, glad, for it is written, "*The Son of Man is come* [illegible] *and to save that which was lost.*" *The text was carried home with* [illegible] 'Blessed be God for that,' exclaimed he; 'Glory be [illegible] all! what power I feel attending it! [illegible] *I was filled with* [illegible] at [illegible] was also moved with sudden [illegible]

[illegible] *good-news is sound* [illegible] Lady [illegible]

lodgings in the intervals *between the meetings*, the state of my health making it apparently needful to spend most of these intervals in *rest*. We have been at Ilfracombe for three weeks during this summer, as usual, and met with a few Friends from different parts of the country also there. We met on each First-day, to the number of about twelve or thirteen in all, and were favoured to have good and uniting times. Several of the little company were in *feeble health*, or under circumstances of trial, so that the consolations of the Gospel were found, perhaps, *peculiarly* precious. This poor little note was *begun* in London, a few days ago, but through a pressure of engagements I could not well finish it until to-day (Ninth Month 5th). I feel it is a very *small* and poor return for thy most kind and valuable communication, but it will be enough to give proof of my very affectionate remembrance, and of the value I attach to those tokens of Christian and brotherly regard which, from time to time, I am privileged to receive from thee.

"Desiring that the gracious presence and love of our dear Saviour may continue to be thy soul-satisfying portion during the rapidly-fleeting hours of life's evening, and be felt as a foretaste of those higher joys which eye hath not seen nor ear heard, "I am, with loving interest,

"Thy affectionate friend,

"ROBERT CHARLETON."

"TO THE SAME.

"*Bristol, Eleventh Month* 18, 1871.

"MY DEAR FRIEND,—I duly received thy very kind and valuable letter of the 6th of this month. All the particulars contained in it are very interesting, and I desire the reading of it may have the effect of encouraging and stimulating on our way heavenwards both myself and wife, and some other friends who have shared part of it with us.

Since our dear friends D. and M. D. were with us, I have been confined to the house for about two weeks with a rather sharp feverish attack, connected, I believe, with my chronic malady; but I am now favoured to be very much restored to my usual standard of *moderate* health. The attack came on when on my way, about a month ago, to our Quarterly Meeting at Bridgwater, and, excepting a very few hours, all the time we were in that town I spent at the inn in BED. I, however, felt so much better on the next morning as to get up and attend the meeting for worship, and spoke in it for perhaps nearly half-an-hour about Jesus and His grace. I did this without effort or fatigue at the time, but at the close of the meeting for worship I became again so very unwell as to be quite unable to attend the second meeting (for business), and was obliged to return to the inn and go back to *bed*. Yet I did not feel it irksome to be so confined; and I have no doubt, as thou remarked some time ago, that our gracious Master orders all things for us in perfect love and wisdom, small things as well as great. . . .

"Thy affectionate friend,

"ROBERT CHARLETON."

"TO A RELATIVE.

"*Bristol, Eleventh Month* 1, 1871.

". . . . I have long thought it profitable, as we pass these successive milestones on the journey of life, to pause a little and give place to the reflections which naturally arise in the mind in connection with the review of '*all the way* by which the Lord our God has led us' up to this point of our earthly pilgrimage, and especially during the last year of it. Such a review may be often attended by humiliation and searchings of heart; yet ought not the *predominant* feeling to be that of gratitude and praise for all the mercy and love which has constantly followed us, even from our earliest years?"

CHAPTER XII.

His ripened Christian Experience—Address in Bristol Meeting—Aid to the Sufferers by the Franco-Prussian War—Pens one of the Addresses to the French—Correspondence—Attends the Yearly Meeting of 1872—His Remarks there—Letter to W. C.—Visit to Ilfracombe and Torquay—Letter on "Righteousness"—Return of L. and S. Street to England—Letter on the Anti-Slavery Movement—Last Illness and Death—Interment—Letters of Sympathy, and Testimonies to his Christian Character, &c.

THE series of letters to his friend W. Casson conveys a more vivid impression of the mind of the writer, as his Christian experience ripened and his joy and peace in believing grew brighter and brighter unto the perfect day, than can be given by any other pen. Yet we can but testify that, as his soul expanded more and more under the warming rays of the Sun of Righteousness, the mellow fruits of the Spirit were more abundantly brought forth. It became increasingly evident that his treasure being in heaven, his heart and conversation were there also; whilst the hallowed influence which pervaded his daily life was a gentle but powerful incentive to others to follow the Saviour who was so precious to himself.

He delighted to dwell on the rich and life-giving invitations and promises of the Gospel in social converse, as well as in the ministry of the word. *His* line of service appeared especially to be to set forth the marvellous love of God in Christ Jesus, offered so freely, yet in all its fulness, to every burdened spirit, with redemption from the guilt of sin and from its power, introducing into the blessed liberty of the reconciled children of God.

His growing conviction of the exceeding sinfulness of sin, in the sight of the Holy One, gave an ever-deepening sense of the infinite preciousness of His love who can "be just, and [yet] the justifier of him which believeth in Jesus."

And this vital principle in the soul was largely manifest in the love and the service of his later years, as he dwelt on the one great theme, in the meeting for worship, and by the bedside of the sick and suffering, or poured the oil of comfort into the heart of the afflicted, whether from outward trial or from spiritual conflict.

To quote again from the sketch by his friend, J. S. F.:—

"Those who have often heard him, can never forget his most impressive manner of setting forth the love and compassion of the Saviour; of describing that stream of life-giving water which is ever flowing on with undiminished volume; of dwelling upon the inexhaustible treasures of Divine love; and of declaring the message addressed to the furthest wanderer from God and His grace, that 'yet there is

room' in the home of heavenly rest. During the last few years, when his Christian experience had become deepened and enlarged, and the uncertainty of his own life gave peculiar impressiveness to his words, his communications, uttered often with tears in his eyes, were very moving."

For many years it had been his practice before the departure of his guests, who had met for social intercourse, or in larger numbers for any specific object, to read aloud a portion of Scripture. It will be well remembered by many how, on these occasions, his heart was drawn out in Christian feeling and sympathy with those present, whilst himself evidently drinking into the spirit of the sacred volume, and brought into a measure of precious fellowship with his Lord. The unction and fervour of his petitions at such times, or after the family reading, as well as in meetings for worship, and in pastoral visits, were increasingly impressive: such near access seemed given to the mercy-seat, and such a reverent yet filial trust pervaded these offerings.

In reviewing this, the closing period of his life, we must again refer to his attractive influence over the young, which did not fail as he neared the heavenly rest. His genuine humility ever led him to enter affectionately into their interests, and to sympathise in their feelings on different subjects, whilst he would gently bring before them his own more matured views. He cordially encouraged these, as well as those of riper age, who were led by the constraining love of Christ to devote themselves to earnest labour amongst the poor

and ignorant. He believed that a blessing largely reacted on themselves, and that as they retained a sense of their responsibilities as members of a Christian church, they would become, through submission to the Lord's preparing hand, helpers in its more immediate concerns, as well as in gathering the neglected and outcast within the fold of Christ.

These views led him to promote the *New Street Mission* in Bristol, to which he lent his warm sympathy and aid: rejoicing in the manifest blessing which attended the labours of those engaged in it.

R. C. often felt drawn in Gospel love to meetings in the neighbourhood of Bristol, besides those where his lot was occasionally cast at a greater distance from home: he was especially interested in thus revisiting, from time to time, the city of Bath, where a portion of his early life had been spent. He was reminded, on one occasion, by a gentleman whom he met at the railway station, of their acquaintance at that period, and he spoke of the blessing which had rested upon a few words then addressed to him by R. C.

The following recollections of an address from Robert Charleton in Bristol Meeting about this time, kindly furnished by a friend, may be appropriately introduced here:—*

"It was one of the qualifications of the High Priest under the Mosaic dispensation that he could have com-

* For further ministerial communications from R. C. see Appendix.

passion on the ignorant and on them that were out of the way. And the reason is obvious, for that he himself also was compassed with infirmity. And it is said of Him, of whom the High Priest's office furnished so striking a type, that He also could be touched with the feeling of our infirmities, 'for in that He Himself hath suffered being tempted, He is able to succour them that are tempted.' Some of us, even in this little company, can bear our testimony to the greatness of His compassion and tenderness towards us; how gently and graciously He hath dealt with us all through our experience; how He has borne with our dulness and waywardness; and when, through unwatchfulness and sinful infirmity, we have wandered away from Him, how He has again and again restored our souls, and bestowed upon us again His gracious favour and love. Some of us can truly acknowledge that if His longsuffering mercy had not been with us from the very beginning of our spiritual course —begun in Him, carried on in Him, and, as we thankfully trust, to end in Him—it would indeed have gone ill with us. May not the words addressed to Nathanael be applicable to our experience, when, after the query, 'Because I said unto thee, I saw thee under the fig tree, believest thou?' the assurance was given, 'Thou shalt see greater things than these;' for so it has been with us: from time to time has our blessed Lord, in His condescending mercy, opened to us the things concerning Himself, giving us to partake, as we had never done before, of the fulness of His grace and love; reserving, it may be, the richest portion of blessing until that period which has been alluded to, when, from various causes, flesh and heart are ready to fail. Then has He so revealed Himself to our souls—the infinitely gracious purposes of His mercy and love have been set forth before us with such self-evidencing demonstration—that we could almost feel the

language appropriate, 'Blessed are they *that have seen*, and therefore believed.' Not only is every difficulty in the way of belief removed, but it would be impossible *not* to believe. According to our measure we could almost adopt the language, 'That which we have *seen* and *heard*, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.' May it be granted us to know more and more of this blessed fellowship, in which we shall find the realisation of all the longings, all the yearnings of our hearts."

R. C. had, in common with many others, felt deeply the terrible evils and wide-spread distress attending the Franco-Prussian War. He warmly entered into the plans devised for relieving the peasantry and other non-combatant sufferers: practically evincing his sympathy, by his presence and counsel at the Committees in London, as health permitted, by his large pecuniary contributions, and by prayerfully entering into feeling on the subject. In a similar way he furthered the concern of the Yearly Meeting of Friends for the spiritual benefit of the French people, which found expression in the Addresses to different classes amongst them, one of these penned by himself*), and which

* The following is the Address above referred to:—

FROM THE CHRISTIAN SOCIETY OF FRIENDS, COMMONLY CALLED QUAKERS, AT THEIR ANNUAL ASSEMBLY IN LONDON, TO ALL IN FRANCE WHO LOVE THE LORD JESUS CHRIST IN SINCERITY.

DEAR FRIENDS,—During the course of the late dreadful war, with all its accompanying calamities, our sympathies for you have

were conveyed by his dear friends, R. and C. Alsop; and he shared with deep interest the reports transmitted by them from the field of Gospel labour, thus unexpectedly opened in France, in the overruling Providence of God.

The following note to R. Alsop refers to this subject :—

"*Ashley Down, Third Month* 24, 1872.

"My DEAR FRIEND,— I have felt much interested in hearing that thou and thy dear wife, accompanied by our young friend,

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often been called forth; and especially have they been awakened by the intelligence reaching us, during the last few days, of the fearful events passing in your capital. But what must have been your distress and anguish of spirit in actually witnessing horrors, the report of which, even at our distance from the scene of them, has so filled our hearts with sorrow?

In view of these things, our prayers as a Church have been offered up for you that, in this your deep affliction, you may find help and comfort in realising that "God is our refuge and strength, a very present help in trouble." Overwhelming as are these calamities, let us confidingly trust that, through the wonder-working power of the Most High, they will be overruled for the good of those who truly love and fear Him. May the number of these be largely increased! And seeing that "when the Lord's judgments are in the earth" it is mercifully designed that "the inhabitants of the world" should "learn righteousness," we pray that even by these things the hearts of many may be turned to the Lord.

The sad fruits of man's depravity in the fall, which are seen all around us, and which have been so fearfully manifested in your capital, should lead us all more fervently to cherish the Gospel of Christ as the only and all-sufficient remedy for the sins and sorrows of our fallen world. Precious alike to you and to ourselves is that Gospel in its wondrous adaptation to the needs of all. It

L. E. M., are about to leave again for France, to renew your very important work in that country. I do not know how long you are likely to be absent, or whether you purpose returning in time for the Yearly Meeting or not. I should have been glad to attend the 'farewell meeting' to-morrow evening, but as the state of my health prevents my leaving home during the winter, I take this method of expressing my affectionate desire that you may be graciously preserved and supported during the arduous engagement, and that the Lord's blessing may richly rest on what is so emphatically a labour of love. I do not know how you may be supplied with the

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is the message of a Father's love, inviting all to be reconciled to Him through the death of His Son; and assuring us that where sin abounded, grace doth much more abound. In a spirit of Christian affection, we desire that your hands may be strengthened in labouring for the salvation of the multitudes around you who are still sitting in darkness and the shadow of death, and living, as it were, without God in the world.

In singleness of love to the Saviour, and to those for whom He died, let us seek to be animated by the same spirit which led the Apostle to say, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake!" And we desire to unite with you in the fervent prayer that, under the gracious influence of the Holy Spirit, you may be the honoured instruments in bringing many to repentance toward God, and faith toward our Lord Jesus Christ.

In the love of Christ we would conclude by addressing you in the words of the Apostle. "The God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen."

Signed on behalf of the said Society at their Annual Assembly, held in London, the 2nd of the Sixth Month (June), 1871.

JOSEPH STORRS FRY, *Clerk.*

means for meeting any expenses you may wish to incur in assisting mothers' meetings, sewing classes, &c., where newly established; but I thought I should like to enclose a draft for £30, to be applied, as before, entirely at your discretion.

"With much love, in which my wife unites,

"I am, thy affectionate friend,

"ROBERT CHARLETON."

The two letters, from which extracts follow, were addressed to Louis Street; the earlier of them referring to trials of faith connected with the spiritual condition of some of the Malagasy:—

"*First Month* 15, 1872.

". . . . The present state of things in the Island seems to furnish an affecting illustration of the parable of our Lord, that when, by the great and good Husbandman, *good seed* has been sown in the field, the enemy of all good seeks to mar His work by sowing *tares* also. What a blessed thing for those who are labouring for Christ, in the midst of such discouraging circumstances, in humble dependence on the grace and strength which He alone can impart, to realise their own interest in those graciously approving words which form a part of the message to one of the Seven Churches: 'I know thy works; that for my name's sake thou hast laboured and hast not fainted.' . . . ."

"*Second Month* 12, 1872.

". . . . . You will hear by this mail of the removal by death, a few days ago, of Joseph Pease, of Darlington. He had been in feeble and declining health for a long time, so that his death took no one by surprise. His course through life was one of very great commercial prosperity. Owing to

the development and extensive working of the very valuable iron mines on his estates during the last twenty years, his wealth has increased with such rapidity as would have been, to most persons, *highly perilous* to their highest interests. But it has been instructive to witness the power of Divine grace displayed in the character of our departed friend, keeping him humble, and, I believe, truly desiring to lie low at the Saviour's feet, and often partaking of that meat which the world knows not of; earnestly desiring to appropriate his large income to the good of his fellow-creatures and the glory of God. . . . . Considering his great activity of mind, and the *enjoyment* he found in the works of nature and art, there were probably few persons to whom the total deprivation of sight would be felt to be a greater trial. Yet he was enabled to display under it not only unmurmuring resignation to the Divine will, but such a measure of Christian *cheerfulness*, as made him often the brightest in a company of friends. When, through God's infinite mercy in Christ Jesus, we reach the shores of the Heavenly Canaan, with what adoring gratitude shall we, in common with our departed friend, look back on all the way by which He has led us, and see that it has been 'a right way'—a way different in many respects, it may be, from what we should have chosen, had the choice of it been left to us, but still emphatically the right way; a way infinitely better for us than one of our own selection.

"The Lord's children can see this in part even now, though placed under an economy which enables us to see many things only 'as through a glass darkly,' but how much more fully when, with clearer vision, we shall be permitted to see, as it were, 'face to face.' . . . ."

He again writes:—

"To W. Casson.

"*Ashley Down, Bristol, Third Month* 23, 1872.

"My dear Friend,—I observe that more than a month has elapsed since the receipt of thy very valuable and acceptable letter. I should have written earlier, but for some matters which have occupied my time and thought during the past few weeks, so as to leave me less leisure than usual for other occupation. I have again read thy letter through, and find its contents refreshing and animating. . . . . What a signal mercy, as life advances with rapid strides towards its close, and as eternity is felt to be drawing nearer, to see the Horizon, *contracting* indeed on earth, but *widening* out, even to the unseen glories of the heavenly world! and to feel it all purchased for us by the dear Redeemer, and presented to us *freely* without money and without price.

"My wife and I called a few days ago to see a dear aged friend in very humble life. She has been a servant, and always poor as to this world, but rich in faith. She is now in her eighty-sixth year, and suffering from an attack of bronchitis, from which there is no prospect of her rallying. She spoke to us almost with rapture of what she had been permitted to experience of a Saviour's love. 'Won't it be sweet to go to Him and be with Him for ever? What wonderful love that He should come down from Heaven and die on the cross for *poor sinful unworthy me!* I can't read now, but I can *think* of His love, and soon I shall have nothing to do but to *praise* Him. I wish I had a voice as of thunder to call *all* to come and partake of His free love. I wish I had done more in telling others of His great love. But He has forgiven all my omissions, and washed my soul white in His precious blood. And here I am, waiting on

the brink of Jordan, till He shall see fit to speak the word, and lead me across into the Heavenly inheritance.' While she was speaking to us in this strain, her dear aged face was lighted up with such a heavenly smile, such an expression of radiant joy beaming from her countenance, as to remind me of what is recorded of Stephen: 'They looked on him, and saw his face, as it had been the face of an angel.' . . . .

"We have lately had a visit from our dear friend, Joseph S. Sewell, who lodged at this house for three nights, and gave a lecture on Madagascar at the Meeting-house, and at a conference with Friends more privately on the following day. I trust his visit here and elsewhere may be blest of the Lord, not only in stirring up more of a missionary spirit among Friends, as it regards the spread of the Gospel in the world, but also of quickening, in the souls of many, more of earnest seeking after a *true life in Christ* through the power of the Holy Spirit. I have been favoured to have pretty good health through the winter, the mildness of which has been favourable to me, and my local malady has made but little advance for a long time; so that, with *few* exceptions, I have been able to attend our *morning* meetings all through the winter. Owing to the extreme mildness of the season, many of the fruit trees are in bud or blossom, and on the variegated honeysuckle just outside our parlour window there are *fresh shoots* of this season fifteen to eighteen inches long. It has now become very cold again, and I fear the fruit crop will be injured, and in some cases destroyed.

"With much love, I am,

"Thy sincere friend,

"ROBERT CHARLETON."

To a Relative:—

"*Fourth Month* 17, 1872.

"I had not seen *this* volume before, but I greatly appreciate the religious character and labours of Dr. Bonar, and admire some other pieces by him as among the very choicest productions of any living writers of hymns. Our Quarterly Meeting yesterday was, I think, a season of spiritual refreshment, as was also, in some measure, the select meeting on the previous evening. The record made of the removal by death of our dear friends Joseph Davis and Elizabeth T. Grace during the past quarter brought a feeling of solemnity over the meeting, the impression of which, I hope, will not soon pass away. On our return home we found thy letter, containing such precious words of Christian encouragement and comfort.

"Thy affectionate

"R. CHARLETON."

He thus writes to his cousin C. A. P. in reference to a poor family in whom they were mutually interested:—

"*Weston-super-Mare, Fourth Month* 27, 1872.

"I perfectly remember being at the funeral of one of these children (who died in infancy), and, the weather being very wet, the father, another relation, and myself comprised the entire company. I remember being struck with the fact (and mentioning it at the grave), that whilst in the description in the Gospels of the children that were brought to Jesus that He might bless them, Matthew and Mark speak of them as *young children*, or *little children*, Luke speaks of them as *infants*—a term still more vividly bringing into view the *tender age* of these little ones, and adapted to administer especial comfort to bereaved parents under circumstances like

this. The particulars in thy letter, and the reference to former times of meeting, &c., are very interesting and refreshing. Desiring that the grace of our Lord Jesus Christ and the comfort of the Holy Spirit may continue to be thy blessed portion even to the end, I am, with much love, in which my dear wife unites,

"Thy affectionate friend,

"R. CHARLETON."

A similar incident to the one referred to in the above letter is thus described by one acquainted with the circumstances:—

"A few months before his decease he was the only friend, besides the family, present at the interment of the child of a poor Friend, who, knowing to how much personal inconvenience he was put (having, in fact, come direct from his room, where he had for some time been confined), was deeply affected by this act of practical sympathy; Mr. C. simply explained, 'I am come, fearing there may not be many here.'"

R. Charleton was present once more at the Yearly Meeting in London in 1872. His general health was at the time rather better than it had usually been of late, and it was felt to be cause for thankfulness that he did not appear to suffer from his attendance of its various sittings, besides some rather arduous work upon Committees.

He frequently attended the morning devotional meetings; and in the meeting for worship on First-day, at Devonshire House, felt the chief share of the ministry

to devolve on him. On one occasion in the Yearly Meeting, when the Report of the Committee appointed to visit Lancashire and Cheshire was brought in, R. C. addressed his friends with a weight, pathos, and impressiveness which, it is believed, will be remembered by many of them to the end of life, and of which the following conveys nearly the words used :—

"Robert Charleton said that whatever conclusion might be come to as regarded the continuance of the Committee, he hoped there would be no hesitation whatever in cordially accepting and adopting the valuable document just heard. It had a peculiar value at the present time, since it not only dwelt fully on the great central truth of the one Sacrifice of the Lord Jesus Christ, but also on the doctrine of the Holy Spirit, exhibiting them in their oneness, and not as detached truths. No man can say that Jesus Christ is Lord but by the Holy Ghost, and our Lord said, 'No man can come to me except the Father, who hath sent me, draw him.' The faith that could save was therefore no intellectual belief in Christianity; it was far more than that, it was nothing less than a Divinely-wrought confidence in the Saviour, produced in the heart by the Holy Spirit, whose Divine mission it is to take of the things of God and show them unto us, giving us to see that to us, even to *us*, is this salvation sent. The first work of the Spirit is to produce conviction of sin, and under its contriting power we are brought not only to acknowledge in words, but deeply to feel, that we all, like sheep, have indeed gone astray, and then we shall be prepared with adoring gratitude to accept the wondrous announcement which follows, 'And the Lord hath laid on Him the iniquity of us all'—all our iniquity, with its cum-

"My dear wife and son are well, and my own health is quite as good as I can ever expect it to be. My serious local malady has latterly given me so little inconvenience, that I was able to be in London and attend ALL the sittings of the Yearly Meeting, with rather less fatigue than was the case last year. I think the Yearly Meeting was a rather peculiarly favoured season, including the various meetings for worship held during its progress. Pretty early in the morning of each day, so far as other arrangements admitted of it, a devotional meeting was held on the premises, when a blessing was sought on the engagements of the Yearly Meeting. These meetings were in fact little prayer-meetings, attended by perhaps thirty, forty, fifty, or a hundred Friends. Jos. S. Sewell, Charles F. Coffin and wife, Jonathan Grubb, and various other Friends took a leading part in them. I could not well attend them *often*, but my wife did so more frequently, and I think they may be described as very *solemn* and *precious* opportunities; and it struck me that we were fully justified in considering the peculiarly satisfactory character of the Yearly Meeting as in some degree in answer to the prayers which ascended from these little gatherings to the Throne of Grace. Jos. S. Sewell is about very shortly to return to Madagascar, after a sojourn of some eight months in England, during which time he has been very diligently engaged in advocating the cause of the Friends' Foreign Mission Association.

"During the course of the present month his uncle William Ellis (so well known by his various books on 'Madagascar,' and by his former labours in that island and elsewhere) has passed away, after a few days' illness, to his eternal rest; and his widow (J. S. Sewell's mother's sister) survived her husband *only a week*. I cannot but consider it as a remarkable fulfilment of the Scripture declaration,

'that a good man's ways are ordered of the Lord,' that J. S. Sewell's visit to England should have been so timed as to admit of his having important and profitable religious intercourse with his beloved and venerable relatives before their removal to their heavenly rest.

"Since the Yearly Meeting I have attended the funeral of the wife of our friend W. F., who, though still in middle life, is now a widower for the second time. The funeral took place at Frenchay, near Bristol, where his wife had resided, and where the marriage between them was solemnised only fifteen months before. Having been well acquainted with her family from childhood, I was present both at the marriage and the funeral. The *contrast* between the two occasions, separated by so short an interval, was peculiarly touching and affecting. The bereaved husband was strengthened at the grave to speak not only of his own sense of the goodness of the Lord in supporting him in a feeling of *resignation* to the Divine will under so great a bereavement, but also of his humble confidence in the eternal happiness of the departed, founded on her simple and child-like trust in the dear Saviour. . . . . We expect to go to Ilfracombe soon, to spend two or three weeks before the boys return to school.

"I may mention that in our meetings on First-day *evenings* we have begun the plan of reading a portion of Scripture in the early part of the meeting, and I think the plan appears to answer well, so far as we have tried it, and likely to be generally satisfactory. We must seek for a *blessing* on this as well as on all other means.

"With much love to thyself and thy sister,

"I am, thy sincere friend,

"ROBERT CHARLETON."

We conclude our extracts from letters addressed by R. C. to Louis Street with the following, dated

"*Seventh Month* 1, 1872.

"MY DEAR FRIEND,— . . . I do not often refer in my letters to public notices of a political character; but we all feel greatly rejoiced, and feel it to be a cause of devout thankfulness to our Father in heaven, that the difficulties in the way of carrying out the Washington treaty for the settlement of the dispute between this country and the United States (on the 'Alabama' claims) have been completely removed; and that the arbitration will now proceed at Geneva in the manner originally proposed.

"I cannot but think that so conspicuous an example of a pacific, rational, and truly Christian manner of settling international disputes, will have, under the Divine blessing, an important influence for good in the future history of nations, and may even be one of the means which God has appointed for bringing about the time when wars shall cease. . . ."

Referring to an illness through which Louis Street had passed R. C. adds:—

"Under these circumstances, I can understand how cordial to you must have been the sympathy and prayers both of the other missionaries and the native Christians. But far beyond this, and all other subordinate sources of help and comfort, must have been the soul-sustaining confidence thou wert favoured to enjoy, in the all-sufficiency of our blessed Lord's atonement, as the only ground of our hope for time and eternity. What a mercy that there *is* given to us such an anchor of the soul both sure and steadfast! I can also fully enter into thy feeling, that the enforced interruption of thy usual activities during the lengthened period of convalescence,

and the opportunity thereby afforded for tranquil reflection, may have been a real blessing—a spiritual blessing analogous to the outward blessing referred to by our blessed Lord, when He said to His disciples, 'Come ye yourselves apart, and rest awhile.' In these words He called them to Himself; and can there be a more precious foretaste of the *heavenly* rest which remains for the people of God, than when permitted thus to *rest with Jesus* even here below?

"With much love to yourselves and each member of your missionary band,

"I am, thy friend affectionately,

"ROBERT CHARLETON."

The usual time was passed at Ilfracombe in the summer of this year, when he enjoyed his accustomed pleasant and retired walks; but an attack of indisposition induced especial feelings of thankfulness when again safely returned to the comforts of his own home. The visit of a long-valued friend from Bristol, an Independent Minister, and his fervent prayer at the bedside, were on this occasion, as on similar ones from other Christian brethren, felt to be a true comfort and support.

The recollection of a week spent with his relatives at Torquay, in the Ninth Month, is cherished by them as a season in which the heavenly tone of his mind left a strong impression. He appeared as usual to value the comparative seclusion of their abode, and his quiet, solitary rambles, when the daily quota of correspondence was completed; whilst he evinced instructive cheerful-

ness when physical discomfort, or any other source of trial, pressed upon him.

The depth and fervour of his Ministry in the meeting at Torquay, was very striking; especially on one occasion when he quoted the text, "I know the thoughts that I think towards you, saith the Lord; thoughts of peace, and not of evil," &c., dwelling with peculiar emphasis on the rich and abounding mercy of God in Christ Jesus, even when the recipients of such unmerited compassion might feel most sensible of their own unworthiness. It is remembered how one day, after visiting the cemetery, he quoted some of the epithets which most strikingly set forth the preciousness of Redeeming grace.

On his return home he devoted himself with untiring energy to the placing on a sound footing, in connection with Government aid, the school at Oldham Common, which had been carried on mainly by him for so many years; and also to settling some important business concerns in that neighbourhood; whilst the usual claims in Bristol were met with his habitual promptitude.

The following letters, written about this time, are valuable, as clearly expressive of R. C.'s views on some points of no little importance:—

"To John Newby.

"*Tenth Month* 5, 1872.

"Allow me to thank thee very sincerely for thy letter of yesterday, with the contents of which I *heartily* and *entirely* agree. I have long thought that *harm* is often done by

insisting on *assurance* of salvation, as though *that* were an indispensable part of Christian experience. There are many who may enjoy (as thou hast observed) true 'peace in believing in the work of the Lord Jesus for them,' but who, from various causes, have no such *assurance* of their acceptance with God as to impart to the soul what is sometimes called '*perfect* peace.' . . ."

"To ———

"*Bristol, Eleventh Month* 13, 1872.

"I agree very fully with all thy remarks [in a letter], excepting as to the meaning of the word 'righteousness,' as used by the Apostle Paul in speaking of the way of salvation by faith.* Whether it be called the righteousness of *faith*, the righteousness of *Christ*, or the righteousness of *God*, I believe the meaning is always the same. I do not think it ever refers to any inherent or *imparted* righteousness in the believer, but *exclusively* to his state before God, as freed from the guilt of sin by the blood of Christ. The words 'righteousness' and 'justification' stand opposed to *punishment*: *e.g.* (Romans viii. 33), 'It is God that *justifieth*, who is he that *condemneth*?' And see 2 Cor. iv. 9, where the Apostle contrasts the 'ministration of *condemnation*' with the 'ministration of *righteousness*' (or justification). It is undoubtedly true that the forgiveness of sin, and the state of justification in which that forgiveness places us, is *always* accompanied by a work of grace in the soul, an *imparted* change of heart influencing the life. And this I regard as the only Scriptural evidence of our being savingly interested in the Lord's forgiving mercy. This is *sanctification*, and

* See on this point Isaac Brown's note to Romans i. 17, in the *Friends' Quarterly Examiner* (No. xiv.) for Fourth Month, 1870.

it is a *part* of the result of our Lord's death; Christ being 'made unto us wisdom and righteousness and *sanctification* and redemption,' and it is necessarily a progressive work, advancing from the earliest manifestation of Divine life in the soul towards the state described by the Apostle as 'sanctified wholly.' But this should never be mixed up with the idea of 'righteousness' in the sense before referred to. The need for keeping the two ideas perfectly distinct is not for the sake of mere theological accuracy of expression, but because of the momentous issues which hang upon it. It is through Christ, being *justified* by faith, that we have *peace with God.* But if these terms are understood as including the *impartation* of an inherent righteousness, the *foundation of our peace with God is at once unsettled.* For if, instead of resting simply on the blood of Christ, as absolving us from the guilt of sin, and as being thereby the *alone* ground of our peace with God, we include in the idea of '*righteousness*' or *justification* the impartation of an *inherent* righteousness, it must often be a matter of doubt, not to say distressing anxiety, whether this has been experienced in a *sufficient degree* to be consistent with our having peace with God; so that instead of leading us to 'joy in God through our Lord Jesus Christ,' it will be quite as likely to produce in us a 'spirit of bondage again to fear.'

"In the Apostle's phraseology, to *impute righteousness*' means simply to *justify*, or *absolve* or *acquit*: just as to '*impute sin*' means to accuse or *condemn* (see Romans iv. 6–8).

"R. C."

The return of Louis and Sarah Street to England was an event of deep interest to R. C., and the time which they spent under his roof was one of peculiarly congenial and uniting intercourse. Little was it anticipated

when, on the morning of their departure for a [illegible] he poured forth very fervent vocal petitions on their behalf, that within the space of another week he would have joined the redeemed above in the eternal song of praise.

The following letter is valuable, not only as being nearly the last written by him, but as conveying strongly his deep feeling on a subject which has of late been brought afresh before this country, and which will, we trust, have earnest attention and sympathy :—

"To F. V. Jaques, Esq.

"*Eleventh Month* 29, 1872.

"My dear Friend, I had a feverish attack yesterday [illegible] which I am subject in connection with my [illegible] which obliged me to go to bed; and, although [illegible] I am wholly unfit to leave the house. [illegible] with you at the meeting at the [illegible] but I trust your meeting [illegible] decide to address a [illegible] please add my name to the [illegible] for Five Pounds as my [illegible] the Public Meeting,

[illegible] the cause of that system of [illegible] destruction of human [illegible] as our natural [illegible] unite the [illegible] all.

[illegible]

[illegible]

[illegible]"

He had gone into the city on the previous day for the last time, but in the evening spoke of feeling unwell; he did not, however, allude to this when engaged for a considerable time the following day in earnest conversation with his medical friend upon a matter in which they were mutually interested. The feverish symptoms, however, subsequently increased; and, after retiring on that evening to his room, his illness, with some fluctuations, rather rapidly assumed a more serious aspect, though not so as to occasion his dear wife, who had witnessed many similar attacks, an apprehension of immediate danger, until within forty-eight hours of the close.

The First-day (Twelfth Month 1st) was passed in much quietude, sweet peace pervading the sick room; and although there was that night considerable accession of fever, he was able on the next day to dictate several notes, and, even on the following morning, to sign some cheques for benevolent objects.

Amongst the portions of Scripture the reading of which during this last illness, afforded him much comfort, were the first and second chapters of Ephesians, and several Psalms, especially the 121st.

His beloved cousin, Dr. Ash, watched for many hours in the sick room with a brother's tenderness—a fitting completion to the many proofs of friendship and occasions of help lovingly rendered during a long course of years, wherein Christian fellowship and congeniality of mind, added to the tie of relationship, had formed a strong bond of mutual affection and regard.

A few hours before consciousness ceased, the patient sufferer alluded to the possibility of his removal being sudden; and, as if in view of this, he prayed specially for his beloved child, also alluding to his dear wife. It does not, however, appear that he had any distinct impression as to the fatal termination of the attack; and even after having prayed thus, he remarked to his medical attendant that he "might get through it."

In the course of that night, which was chiefly passed in sleep, he quoted the words, "Who was delivered for our offences, and was raised again for our justification"; adding, "What a price! too great—too costly!" alluding at another time, with earnest emphasis, to "the Name which is above every name."

After many hours of unconsciousness, he gently drew the last breath without a struggle, about two o'clock in the morning of the 5th of Twelfth Month, 1872.

"The quiet chamber where the Christian sleeps,
And where, from year to year, he prays and weeps;
Whence, in the midnight watch, his thoughts arise
To those bright mansions where his treasure lies;—
How near it is to all his faith can see!
How short and peaceful may his passage be!
One beating pulse, one feeble struggle o'er,
May open wide the everlasting door.
Yes, for that bliss unspeakable, unseen,
Is ready, and the veil of flesh between
A gentle sigh may rend, and then display
The broad, full splendour, of an endless day."

Although the life of Robert Charleton was a more powerful testimony to his faith and hope than any expressions on his dying-bed could have been, yet the following words, noted down two years previously, seem appropriately to conclude the record of this solemn time.

On one occasion, before rising in the morning, he spoke to the following effect:—

"When I saw Dr. P., five weeks ago, he said it was possible the ailment might be very slow in its progress, might go on for years. But I am very sensible that since then it has made more rapid progress; and under these circumstances what an unspeakable comfort is it to know that I have not followed cunningly-devised fables, in having all my hope centred on my Lord and Saviour; on His all-atoning blood, and on His prevailing intercession. I feel how unworthy I am, but how does all else sink into insignificance compared with this blessed hope!"

Whilst a sense of their own inexpressible loss filled the hearts of his surviving friends, they were enabled to return thanksgiving and praise for the victory given through Jesus Christ our Lord; and for the assurance mercifully granted that their beloved one was realising the joy and blessedness described in the lines which were such favourites with him, from "S. Rutherford's Last Words":—

"Oh! Christ He is the fountain,
The deep, sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above:

There to an ocean fulness
His mercy doth expand,
And glory—glory dwelleth
In Immanuel's land.

"The King there in His beauty
Without a veil is seen,
It were a well-spent journey
Though sev'n deaths lay between;
The Lamb with His fair army
Doth on Mount Zion stand,
And glory—glory dwelleth
In Immanuel's land.

. . . .

"With mercy and with judgment
My web of time He wove,
And aye, the dews of sorrow
Were lustred by His love;—
I'll bless the hand that guided,
I'll bless the heart that planned,
When throned where glory dwelleth
In Immanuel's land.

"Oh! I am my Beloved's,
And my Beloved is mine!
He brings a poor, vile sinner
Into His 'house of wine';
I stand upon His merit,
I know no safer stand,
Not e'en where glory dwelleth
In Immanuel's land."

. . . .

We append an account of the solemn occasion of the interment, nearly as given in one of the periodicals at the time:—

"The mortal remains of Robert Charleton were interred in the Friends' Burial Ground, Bristol, on Tuesday morning, the 10th ult. Deputations from various bodies followed to the grave. Amongst others the Peace Society; the National Temperance League; the United Kingdom Alliance; Western Temperance League; Bristol Temperance Society; Bristol Band of Hope Union; Bristol Alliance Auxiliary, and Young Men's Christian Association; United Kingdom Band of Hope Union. Various clergymen and ministers of all denominations were present. Altogether there were nearly 2,000 persons present in the enclosure. Mr. Bowly offered an affecting and impressive prayer before the coffin was lowered into the grave. . . . After the interment, as many as could find accommodation proceeded to the large Meeting-house, where nearly a thousand persons must have been present. After short intervals of silence, appropriate addresses were delivered . . . . Dr. Ash and [a lady] fervently prayed, and Mr. Bowly concluded by an earnest appeal to the Christian Church to extend sympathy and help to that Temperance movement which the departed had so long supported. The occasion was one of great solemnity, and many eyes were filled with tears when allusions were made to the deceased, who had for so long a period occupied an honoured place there. . . . As some hundreds were unable to obtain admission, the smaller Meeting-house was also thrown open, where prayer was offered and an earnest address delivered by Mr. Stanley Pumphrey."

From the address by J. S. Fry, on the occasion, we give the following extracts:—

"It was not necessary that they should dwell at great length on the character of the beloved friend who had been taken from amongst them, because he was well known and highly appreciated by most, if not all, who were then present; and if he could be amongst them, his highest desire would be that amongst all those now gathered together the name of Jesus Christ might be magnified and honoured. For while, as they had been reminded, their dear friend was abundant in work, and was able more than most to show his feeling of love by his works, yet those who knew him best would readily follow him when he ventured to say that he desired above all things to acknowledge that it was not by works of righteousness that they had done, but of His mercy the Lord saved them, through the washing of regeneration and the renewing of the Holy Ghost, which He shed on them abundantly, through Jesus Christ. But he did remarkably exemplify the connection between a life of faith and the works and fruits of the Christian life. . . . . It was deeply interesting on that occasion that there should be met together so many from almost all sections of the professing Christian Church amongst them, and it had been felt that it was a precious thing thus to meet together in Christian community and love, forgetting, for a moment at least, those things which might outwardly separate them at times one from another, and feeling their common interest in their common Lord, and their blessed Saviour Jesus Christ, who was their peace, and had broken down the middle wall of partition between Jew and Gentile and all who loved His name, and whose desire it was that His people should be not a separated, but a united and loving people. . . ."

From the many letters of sympathy, and testimonies

to the worth of the dear departed, received after his decease, we select a few for insertion here.

"*Twelfth Month* 7, 1872.

"As one who had so recently the pleasure of sitting so near when thy precious husband sat as on the brink of the river ready to pass over, and tasted the calm sweetness of his happy spirit, allow me to mingle my sorrow with thy far greater sorrow in his absence from us, and my thanksgiving with thine, for his blessed entrance on his heavenly rest, and peace, and joy, and praise. May the Comforter Himself be near to cheer and sustain thee 'in *all thy need*.' . . . I can hardly tell thee what a comfort and satisfaction it has been to me that I did not, by putting off till the morrow the work of to-day, lose the blessed privilege of those few hours which we spent together two months ago.

"I am, &c., &c.,
"J. H."

"*Lyons, Twelfth Month* 10, 1872.

"This morning's post brought me the touching intelligence of the decease of thy beloved husband, and, though yet far from strong, I cannot do justice to my feelings without attempting in a few lines to offer a feeble tribute to his memory. I have been long nearly united to him in spirit; only sensible how far I fell short of that fervent love that burned in his heart with so bright and heavenly a flame. I have heard it said that there was a certain sameness about his addresses. I never felt it. It was certainly 'the old old story,' but was fresh from the fountain of Eternal Love, bright, sparkling, and invigorating as the new wine of the Kingdom. Many and many a time, in Ireland and elsewhere, has he opened the way, and given me texts, rich and full and

juicy, which needed only the sweet constraining pressure of the Lord's finger to cause them to distil as the dew.

"I loved him dearly as a brother in the Lord. He is taken; when I, who have been lately *so near* the gates, am still left to watch, to labour, and to bear witness of the eternal faithfulness and love of our covenant-keeping God and Saviour. I deeply feel his loss; we can ill spare him. His fervent love, his practical holiness, his self-denying open-hearted generosity, his guileless simplicity, his firm, unshakeable grasp upon fundamental Christian truth; all these will live as precious memorials in the hearts of those who knew and loved him.

"Thy sympathising friend,

"J. B. B."

The respected widow of a much-valued clergyman, who lived and laboured for many years in Bristol, writes thus:—

". . . . I remember one interview which I had with your dear husband especially—it never has been forgotten by me. He called at the parsonage, hoping my dear husband would accompany him to an Anti-slavery Meeting. He had a little time to spare, and, as I was not well and could not attend the meeting, he told me with a heart glowing with love, and such an earnest desire to protect and rescue the *runaway* slaves, that I could but feel that his heart was touched with a live coal from off the altar, and that there was a *power* in conveying the truths which he was anxious to foster in the mind, not of man, but from the Holy Spirit of God. And now he rests from all his labours, and how sweet it is to think of him within the veil. My beloved husband venerated and loved the name of Charleton, and now they

worship together, without sin or imperfection, one in Jesus."

Another lady, residing in Bristol, writes:—

"I am not now going to tell you of how, in the course of my eleven and a half years' experience of temperance work, your husband was my mainstay, and more than once preserved it from falling to the ground. Not only by money he helped me, but in his letters he strengthened me by his ready Christian sympathy. . . . I like to tell you, too, that, by God's grace, my knowledge of Robert Charleton's character, his large-heartedness, his toleration, his untiring self-denying zeal for the good of others, has done good to my own soul. I felt, in comparison with him, how narrow my prejudices. I saw in his conduct how beautiful was Christian charity! I learnt by his example to delight in working with *all* who love the Lord Jesus in sincerity and in truth. Yesterday I thought in your meeting of the upper chamber in Jerusalem, and felt it might have been such a scene of 'apostolic doctrine and fellowship' when the infant Church mourned for such an one as James the Apostle. Oh! that we may not be slothful, but followers of our mourned one, who has now inherited the promises!"

And a dear Friend, of Darlington, writes:—

"I think it is scarcely possible for those who have listened within the last few years to his ministry not to have been struck with the evident tuning of his spirit to that everlasting song which is now his in its fulness to sing in the unveiled presence of his Lord; and the many who loved him, and who will mourn and miss him deeply, have cause to bless the name of their God and Saviour for all he was, and for all he is and shall be for ever."

The following is from a letter of sympathy from one who for many years superintended the Red Cross Street Schools :—

"*Second Month* 1, 1873.

"The privilege of acting with and under one so eminently unselfish, and so devoted to all that was true and good, was ever, and will ever be deemed by me as one of the greatest blessings of my life, and such as carried with it responsibility as well as enjoyment. In the beautiful manifestation of that life, made so Christ-like by the influence of a love awakened by His infinite love, I trust that not only I, but thousands upon thousands may, for our whole future on earth (be it longer or shorter) be drawn to endeavour to follow him as he followed Christ."

A Christian friend writes :—

"Thank you much for sending me the paper containing an account of good Robert Charleton's funeral. I have never met a man whose earnest, unostentatious piety so deeply impressed me as that of our departed friend. Such a true Israelite as he was."

The following is from the pen of his valued friend H. Richard :—

"Robert Charleton truly deserved to be remembered among the excellent of the earth. His moral character was one of the purest and noblest it has ever been our privilege to know. Intellectually, he was far from being an ordinary man.

"His goodness seemed indeed partly to veil the fine mental qualities by which he was distinguished. There was about

him such utter absence of self-consciousness, such guileless simplicity of nature, that men in their admiration of these were apt to overlook the clearness of vision and strength of understanding with which they were accompanied.

"But those who ever had occasion to consult him on any difficult question of principle or policy, could not fail to see that they were in the presence of one who brought to the consideration of the matter in hand a calm and penetrating judgment, while his conversation was often marked by striking and original thoughts, which showed he had a mind that did not move in the ordinary groove of routine.

"As a public speaker, he might, we think, have attained to great excellence if he had made that an object of study and careful cultivation. He was master of a singularly clear, terse and telling style, marked often by a rare fitness and felicity of phrase, which startled the attention and clung to the memory of the hearers.

"A writer in the *Western Daily Express* has very aptly said of him, 'He had the rare faculty of being forcible in speech without resorting to violent words, and there was in his vocabulary a certain appropriateness and fitness, the right word being in the right place, which gave to what he said a degree of weight that never failed to be acknowledged.'

"But the secret of his strength lay in his eminent goodness. Men differ in natural constitution, morally as well as physically, and some are born under favourable conditions of bodily constitution and temperament; so there are some who come into the world with happier mental and moral dispositions than others, even before any change is wrought in them by spiritual influence. So, we find it difficult to believe that Robert Charleton could ever have been other than a man of a generous and lovable nature.

"But however that may be, it was evident to all who

knew him in later life that his whole nature had been opened to the elevating and transforming power of the Gospel. He was one of those who furnished a living example that the spirit of Christianity has lost none of its vital and vitalising energy on human character.

"To a large extent he embodied the Gospel in his life—its purity, its gentleness, its tender compassion, its self-denial and self-sacrifice—and became a living epistle of Christ, known and read of all men."

The testimony to his Christian life and Gospel ministry, issued by his Monthly Meeting, and adopted by the Quarterly Meeting of Bristol and Somerset, will form an appropriate conclusion to these memorials.

A TESTIMONY *of* BRISTOL AND FRENCHAY MONTHLY MEETING *concerning* ROBERT CHARLETON, *a Minister, deceased.*

THE All-wise Disposer of Events having seen good to take this beloved friend from among us, we think it right to issue a brief testimony concerning him.

Although his natural disposition was unusually kind and amiable, and although, being the child of pious parents, he enjoyed the great advantage of religious influence and training, we cannot doubt that the exemplary conduct, which in no common degree characterised his youth, must be largely ascribed to the work of Divine grace then commenced in his soul.

That change of heart, which must be experienced by all who enter the kingdom of heaven, seems in his

case to have been so gentle and gradual a process, that no precise time can be named at which the love of his God and Saviour became the governing principle of his life.

From early manhood he was distinguished by a large-hearted and practical benevolence, which developed itself in earnest efforts to promote the temporal and eternal well-being of his fellow-creatures. Few, if any, have more fully realised the saying of our Lord: "It is more blessed to give than to receive." The willingness, as well as the greatness of his liberality was mainly the fruit of his strong and abiding conviction that he was, in the strictest sense, a steward accountable to his Lord; and that his Divine Master's memorable words, concerning the danger of riches to their possessor, had a fuller meaning than many of His followers seem practically to attach to them.

He possessed a mind of considerable power and comprehensiveness; and for many years a large portion of his time and strength was actively and zealously devoted to promoting most of the great philanthropic and religious movements of the day. But although the truly Christian, yet effective manner in which he advocated them, together with the largeness of his pecuniary contributions for their support, obtained for him no small amount of public influence, it was evidently the predominant desire of his heart to walk humbly with his God. His whole character and conversation plainly showed that faith wrought with

his works, and that by works faith was made perfect; that he had purified his soul in obeying the truth, unto unfeigned love of the brethren; and that, in watering others, he was himself also watered.

Concerning his service as a Minister of Christ, we believe it may with truth be said that the manner in which he exercised his gift manifested an habitual concern not to move except in his Divine Master's will; that while his ministry was predominantly characterised by love and tenderness, it was also often marked by much of real authority and power; that whether he spoke of Christian doctrine, experience, or practice, it was as one who had himself, in a spiritual sense, heard and seen, felt and handled, those things which he pressed upon the attention of others; that the theme on which he most delighted to dwell was the love of God in Christ to our fallen race; and that, while he assuredly believed and desired to uphold whatever is comprehended in "the faith once delivered to the saints," he evidently felt himself especially called to dwell upon the great Gospel truth,—that the Son of God did in very deed "bear our sins in His own body on the tree," and that His death was, in the fullest meaning of the words, "a propitiation for the sins of the whole world." How truly his manner of life harmonised with and adorned the doctrine which he preached, and how greatly this added weight to his ministry, is best known to those who had the largest opportunity for observing it. Very solemn, too, and

impressive were often felt to be our dear friend's public approaches to the Throne of Grace.

While we cannot but greatly sorrow for his loss, we desire still more to cherish feelings of devout thankfulness to the Giver of all Good for what he both was and did among us during so many years; and of earnest solicitude that the remembrance of it may stir us up to more entire consecration of heart and life to that blessed Saviour, whose service was so greatly his delight, and in whose steps he so earnestly and habitually sought to tread.

He died on the 5th of Twelfth Month, 1872, aged sixty-three years.

APPENDIX.

SUBSTANCE OF THREE ADDRESSES BY ROBERT CHARLETON, DELIVERED IN THE FRIENDS' MEETING-HOUSE, BRISTOL, IN 1872.

Seventh Month.

IN the account of the crucifixion given by St. John, it is mentioned that the soldiers who had come to finish their work—finding that Jesus was already dead—brake not his legs, but one of them with a spear pierced his side, and forthwith came there out blood and water. And, in connection with this, the evangelist quotes the Old Testament scripture, "They shall look upon Him whom they have pierced."

This passage is found in the book of the prophet Zechariah, "They shall look upon Him whom they have pierced." But while the latter part of the prophecy I refer to found its *immediate* fulfilment when the unbelieving Jews rejected and slew Him who came to offer them life and salvation, and when His side was pierced, yet we are assured that "He was wounded for *our* transgressions, He was bruised for *our* iniquities, and the Lord hath laid on Him the iniquity of *us all.*" And that prophecy in the book of Zechariah which relates to the piercing of our Lord's side, is connected with the exceedingly gracious promise of the bestowment of Divine

favour in those remarkable words, "In that day I will pour upon the house of David, and on the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced."

Truly it is a marvellous token of God's peculiar favour and regard for His people when He pours out upon them the spirit of grace and of supplication, humbling and making contrite their spirits before Him; causing them to pour out their hearts in true brokenness for Him whose side we have pierced. This believing view of what He did for us in His infinite love is fitted, more than anything else, to awaken and deepen in our souls that holy mourning, that godly sorrow for sin, that true repentance which needeth not to be repented of.

And, immediately following this gracious promise, there is another, closely connected with, and included in it:—"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness." The fountain which then began conspicuously to flow, when His sacred side was pierced—that fountain of His pardoning love and mercy—has continued to flow, and still flows on with undiminished volume. That blood, which was shed on Calvary for the remission of our sins, can never lose any part of its atoning efficacy—any part of its cleansing and life-giving power.

The prophecy of Zechariah had an illustrious fulfilment on the day of Pentecost. Three thousand of the Jews, including, it would appear from Peter's words, some of those who were actually instrumental in the death of our blessed Lord, were there, looking with the eye of faith unto Him, and attained salvation through His name.

And what countless myriads, from that time to the present, have looked upon Him, and now form part of that multitude

whom John beheld, "a great multitude which no man could number, of all nations, and kindred, and people and tongues," who stood before the throne arrayed in white robes—washed and made white in the blood of the Lamb.

But while we have the most precious assurance of the Divine favour and forgiving love to all who yield their hearts to the humbling power of His Spirit, looking for grace and salvation unto Him whom we have all contributed to pierce, there is another exceedingly solemn but widely different aspect of the subject from which it is impossible to hide our eyes. It is plainly declared that in a solemn day yet to come, when He who once was on earth as a man of sorrows and acquainted with grief, shall come in the clouds of heaven, with power and great glory, "every eye shall see Him, and they also that pierced Him, and all the kindreds of the earth shall wail because of Him." All those who have rejected, disregarded, refused the gracious offer of life and salvation from Him, will no longer be able to look away, but, in the language of consternation and despair, will then (as we are assured on the authority of Divine revelation) "call on the mountains and rocks to fall on them, and to hide them "from the face of Him who sitteth on the throne, and from the wrath of the Lamb." What an all-important and tremendous contrast between the believing look unto Him whom we have pierced, while the day of mercy lasts, and the look of despair which will be the portion of all who have rejected the offer of that mercy. Far be it from me to desire to multiply words on a subject so infinitely solemn. Rather would I desire that the plain, simple, unmistakable declarations of Scripture may sink into our hearts, and make their own impression there, unassisted by any human remark or commentary. But, in view of the infinite love and mercy of our Heavenly Father, through Jesus Christ, let us give to

them a reverent heed; remembering that "*now* is the accepted time, *now* is the day of salvation." "*To-day*, while it is called to-day, if any man will hear His voice, harden not your hearts."

Eighth Month 24.

"He giveth more grace."

"Draw nigh unto God, and He will draw nigh unto you."

These are precious words of divine encouragement, "He giveth more grace," and the context plainly indicates that the purpose for which these additional supplies of grace were promised was to enable us to overcome those evil dispositions—those proud and rebellious and unsubdued feelings—which will at times so rise up, even in the hearts of those who have known something of the blessed change from darkness to light, and from the power of Satan unto God, as to be a source of great trial and perplexity and conflict. It has been so, we find, in the experience of the Lord's children in all ages of the Church, and assuredly it is so now; and therefore what could be more precious than the assurance that in all these emergencies, all these difficulties, all these trials and conflicts, however powerful, however urgent, supplies of grace—of God's free grace in Christ Jesus—will be abundantly given to those who seek it. But let us remember that this grace is given to those who are *humble*. And if we were truly humbled before Him, such humbling would assuredly be the work of His Spirit, given to us to see clearly, and consciously to feel, our own demerit, and great unworthiness in His holy sight, so as to lay us in the very dust before Him. And we cannot have too low a view of ourselves, or too deep a sense of our own unworthiness and sinfulness; provided we are enabled, by the same blessed

spirit, to keep in view the fulness of those supplies of grace which are laid up in Christ Jesus for all who seek it. And how precious is the assurance that when "drawing nigh unto God" for these needful supplies of His grace, we shall find Him drawing nigh unto us. Infinite condescension, indeed, on the part of Him who is eternal, and whose name is Holy, thus to condescend to poor, frail mortals, and to draw nigh unto them, as they, by His grace, are quickened to draw nigh unto Him.

Such has been the recorded experience of the servants of the Lord in former ages—"Mine eyes are ever towards the Lord; for He shall pluck my feet out of the net;" and again—"As the eyes of a servant are towards the hand of his master, so our eyes wait for the Lord until He arise to have mercy on us." And as our eyes are thus directed to Him, in humble expectation of receiving from His infinite mercy; we shall find that the upward glance will meet, as it were, the downward glance of infinite condescension. For we are assured "that the eye of the Lord is upon them that fear Him," upon those "who hope in His mercy;" who have nothing in which to trust—but His own free mercy. His gracious eye will be on them as certainly as their eye, in a sense of want of need, is directed unto Him. Therefore let us be encouraged, under all circumstances, under all discouragements, to "draw nigh unto God;" in the sure persuasion that He will, in His own good time, and according to His own infinitely gracious promise, "draw nigh unto us."

And let us remember, also, the motive and inducement to "draw nigh unto God"—even, having such an High Priest who has passed into the heavens, there to appear in the presence of God for us—not with the blood of others, but with His own blood. "Let us draw nigh unto God;" let us draw near with a true heart, in full assurance of faith,

however great may be our own necessities, however urgent our need of help, and, if need be, of health, in every time of conflict; and we shall not draw near in vain. For He who, while here upon earth, condescended to call to the multitudes around Him, "If any man thirst let him come unto Me and drink," is still graciously pleased and willing to fulfil this most blessed promise to all who are brought by His grace to thirst after Him; who come to seek supplies of that grace, of that living water of which He said, "The water that I shall give him shall be in him a well of water springing up into everlasting life."

Coming thus unto Him, in simple confidence, trusting solely to His free mercy, laying all our wants, all our sins, all the peculiarities of our condition—be they what they may—bare and open before Him, we shall be permitted, in some degree, to realize the blessed fulfilment of that wondrous promise, "Draw nigh unto God, and He will draw nigh unto you."

Ninth Month 15.

"In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack; The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in his love, He will joy over thee with singing;" implying that they should not give place to discouragement or despondency.

These remarkable words were uttered by the Prophet Zephaniah not very long before the overthrow of the ancient Jewish monarchy, when the temple and city were destroyed, and multitudes of the people carried captives to Babylon.

The Prophet had been sent to announce heavy tidings, heavy judgments upon the people and their rulers, for their transgressions and sins; but, in order to comfort the faithful

among them, he was commissioned to direct their anticipations to a time of blessing yet future. "*In that day*"—and the language is very similar, substantially the same as that which was uttered many years before by another prophet—"Strengthen ye the weak hands, confirm the feeble knees; say to them that are of a fearful heart, Be strong and fear not;" and so again the Prophet Zephaniah, "Fear thou not, let not thine hands be slack."

And what was the ground on which these words of encouragement were addressed to the Lord's people? We find the answer given in the remarkable phrase that follows, "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing."

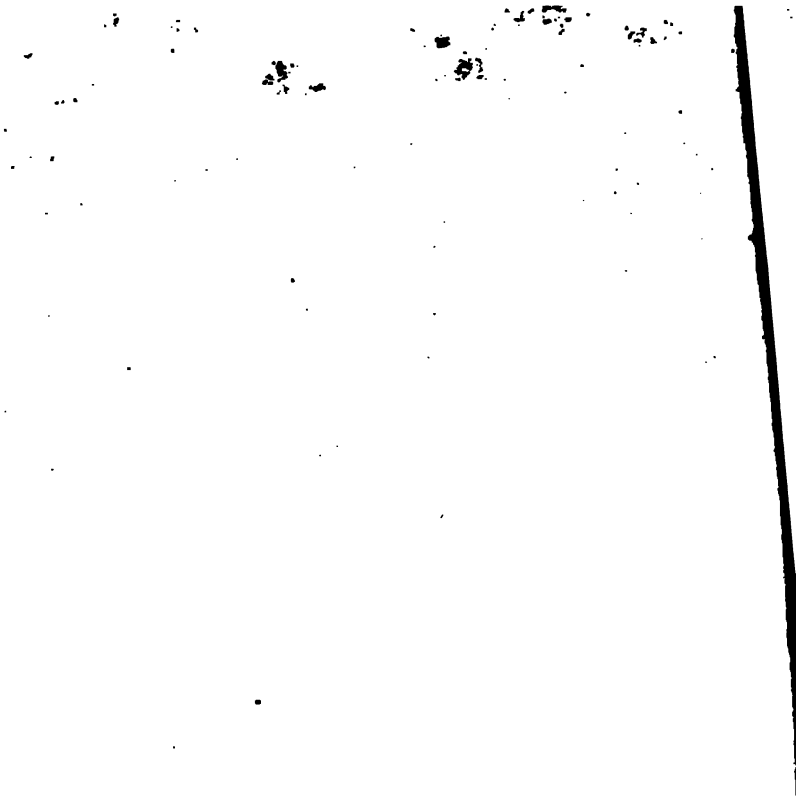
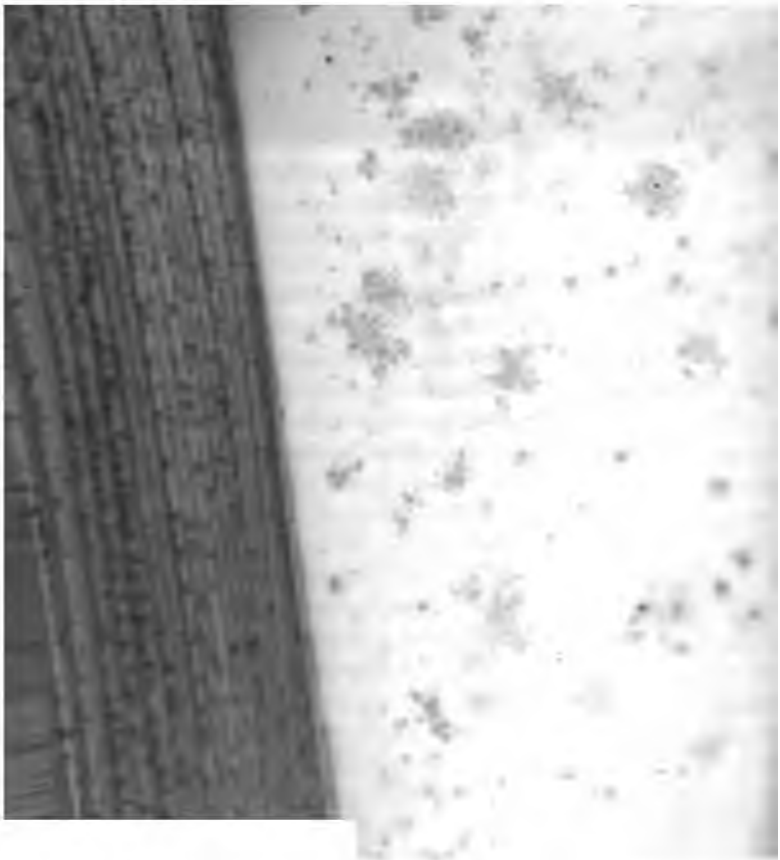
We cannot surely believe that this gracious message of divine condescension, expressed in such glowing language, could have had its fulfilment—except in the most limited and partial sense—in the return of the Jews from Babylon to their own country; or in any outward event in the subsequent history of that nation. It must assuredly, so far as it relates to that people, refer mainly to a time yet future, when they shall be prepared to acknowledge the Christ as their Saviour and their King; and, as our Lord Himself expressed it, when they shall say, "Blessed is he that cometh in the name of the Lord."

But it is a remark applicable to many very precious declarations of Scripture such as that which I have ventured to repeat, that whilst they have a reference in a primary sense to the Lord's ancient people, they have also a most blessed application to the Lord's Church and people at large, and, may we not say, too, to every company of Christians, larger or smaller, who are met in the Redeemer's name. Yea, and am I not justified in going further, and observing the precious

fitness of the language to the experience of each individual believer in the Lord Jesus Christ?

Let us dwell on the wonderful words of divine condescension, used by divine inspiration, to set forth, as it were, the feelings of the Most High towards His people, "The Lord thy God in the midst of thee is mighty, He will save"—"mighty to save." And are not we struck with the fact that these words are so nearly identical with what is said of our blessed Lord, in His character as the High Priest of His people, that He is able to save them—able to save to the uttermost all those who come unto God by Him? "The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing," language which finds, to some extent, its parallel in the New Testament declaration concerning the joy in Heaven over one sinner that repenteth; or, in the concluding words of a remarkable parable, "It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost and is found." "Joy in Heaven over one sinner that repenteth." And for what purpose is it, my dear friends, that by such a variety of illustrations there are set before us the gracious designs, the merciful and loving purpose of God towards fallen men, but that our cold, drowsy, earthly hearts, naturally stubborn and obstinate, should be softened and melted down into a tenderness of love, in return for such amazing love and condescension as is indicated in expressions like these? And so it has always been, and must be, in the experience of the believer; "we love Him because He first loved us; not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. "Herein" (as says the Apostle) "is love" indeed. And when by these wondrous declarations of His loving purposes of mercy, and (if we

may be allowed to express the thought in human language) His earnest desire for the salvation of all, He deals with us even as He did with Moses, making all His goodness to pass before us, oh! let us earnestly beware that we do not allow His goodness and His wondrous manifestation of it to pass by unheeded, unreceived.

It may be that some humbling sense has been afresh granted to us this morning of His pardoning love and mercy in Christ Jesus—of the stretching forth of the golden sceptre of His love down to us—even to *us*. May we earnestly embrace the offer of mercy, and give thanks unto Him, who, in His infinite love, has so loved us!

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